

BIG STEP

for the
MENNONITE CHURCH
of CONGO

ANOTHER



"The CHARLESVILLE AGREEMENT"

of January 14, 1971

Story in this issue

The Congo Missionary Messenger

SPRING ISSUE

THIS ISSUE focuses on the

CHARLESVILLE AGREEMENT

of January 14, 1971

forged between the Eglise Mennonite au Congo and the Congo Inland Mission.

The unabridged document translated from French into English is submitted.

Comments from the CIM Board's and the Women's delegations are reported.

This was an historic step long anticipated.

Making the AGREEMENT function is now the challenge.

THE CONGO MISSIONARY MESSENGER

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"After spending a month with leaders of the Congo church, one comes away with deep assurance that the church is there as a part of the Body of Christ. The Lord still gives gifts to individuals and gives these individuals to the church. The Congo church is blessed with men of outstanding ability. Several of these leaders give clear indication of having received good training from our missionaries."

—MILO NUSSBAUM

"In keeping with its own policy of development and the recommendation of the General Assembly of the Eglise du Christ au Congo, the Congo Inland Mission decided to give to the Mennonite Church of Congo the responsibility of administrating its own work and of placing the missionary personnel sent to Congo by the home missionary society. These responsibilities were accepted by the Mennonite Church in Congo."

FROM PREAMBLE TO AGREEMENT
FORGED JANUARY 14, 1971, AT
CHARLESVILLE, REPUBLIC OF CONGO

"Nevertheless there is a mutual desire — —"

The CHARLESVILLE CONVENTION

January 14, 1971

*An agreement between Congo Inland Mission and the
Mennonite Church of Congo*

Preamble

The Congo Inland Mission began its work of witness to the Gospel of Jesus Christ in Congo in 1912. During all these years this mission achieved many things in several areas of work. Through evangelization the mission brought local churches into being which are continuing this great work. In the field of education, the mission has created several schools and in its medical service it counts several hospitals and dispensaries.

It was in 1964 that the Mennonite Church in Congo was brought officially into being with its own legal charter and its own statutes . . . the end result of this missionary work. This church has remained an autonomous organization in its relations with the mission during the ensuing period of transition.

In keeping with its own policy of development and the recommendation of the General Assembly of the Eglise du Christ au Congo, the Congo Inland Mission decided to give to the Mennonite Church of Congo the responsibility of administering its own work and of placing the missionary personnel sent to Congo by the home missionary society. These responsibilities were accepted by the Mennonite Church in Congo.

Nevertheless there is a mutual desire on the part of the missionary society and on the part of the Mennonite Church in Congo to follow a policy of collaboration in the pursuit of the goals of the association. Toward this end the following convention is mutually accepted by the two interested parties:

A. General Principles

Article 1: The purpose of the two parties to this agreement is to continue together in the mission of evangelization in the Congo.

Article 2: Administrative responsibility having been accepted by the Mennonite Church in Congo, official correspondence must be direct between The Congo Inland Mission of Elkhart and the headquarters of the Mennonite Church in Congo. In view of the difficulty of languages, this correspondence may be carried out in French and in English.

B. L'Eglise and the Congo Inland Mission

Article 3: The Mennonite Church in Congo recognizes the missionaries of the Congo Inland Mission as representatives of the Mennonite churches of America who come for the purpose of collaborating with the Church of Christ in Congo in the task of evangelization. The Mennonite Church commits itself to look after all legal problems of its missionaries.

Article 4: The Mennonite Church in Congo will each year send copies of its annual report and statistics to the Congo Inland Mission of Elkhart for purposes of information.

Article 5: The Mennonite Church in Congo determines and presents its own needs for missionary and other personnel.

Article 6: The Congo Inland Mission of Elkhart recognizes the Mennonite Church in Congo as an autonomous church which directs its own affairs under the guidance of the Holy Spirit.

Article 7: The Congo Inland Mission commits itself to collaborate closely with EMC in all its work and to present this work to the Christians of the American Mennonite Churches.

Article 8: Within the limits of qualified missionary candidates available and its financial possibilities, the CIM agrees to recruit and to place at the disposition of the EMC the missionary personnel it requests to work in its medical, educational and evangelism departments or in other phases of its program.

The CIM commits itself to be responsible for the needs and expenses of its missionaries, e.g., salaries and allowances, education of their children, vacations, travel, and retreats.

C. *Transfer of Property*

Article 9: The CIM is agreed to transfer to the EMC by a legal contract giving full rights of possession all its properties, e.g., concessions, tracts of land as well as all furniture, movable property, machines and equipment belonging to it.

Article 10: The habitations of the CIM will be understood to be at the disposition of the EMC which will furnish to the missionaries suitable habitations and furniture for as long as the CIM collaborates with the EMC. The EMC accepts the responsibility for the maintenance of these houses with funds designated in its budget.

The parcel rented by the CIM in Kinshasa including the children's hostel, the residences, the duplex and auxiliary buildings will be registered in the name of EMC and will be utilized to house missionary children and for missionary services. It will be placed under the administration of CIM, Elkhart.

The residence in Kinshasa registered in the name of Melvin Loewen is the property of the CIM. Money received from the rent or the sale of this house will be given over to the CIM which will determine with the EMC how it is to be used in the interest of education.

Article 11: The CIM is agreed to transfer to the EMC all its holdings in the following organizations with which it is associated:

- Librairie Evangelique au Congo—LECO
- Union Hospitaliere Missionnaire—UMH
- Congo Mennonite Agriculture Service—COMAS
- Ecole de Theologie Evangelique de Kinshasa—ETEK
- Studio Protestant du Kasai—Studiproka
- Librairie Protestant du Kasai—Liproka
- Institut Medical Evangelique—IME
- Institut Medical Chretien du Kasai—IMCK
- Synode Nationale de l'Eglise du Christ au Congo—ECC
- Synode Provinciales de l'ECC
- CEPAM

MAF—The plane purchased by the CIM is consigned to MAF by a contract between CIM Elkhart and MAF in California, USA. The CIM is agreed to continue this service as far as possible and will give a copy of its contract with MAF to the EMC. The CIM is disposed to negotiate with MAF the possibilities of transferring the responsibility of the contract to the EMC.

Article 12: The CIM cedes to the EMC the following stations: Banga, Charlesville, Kalonda, Kamayala, Kandala, Mukedi, Mutena, Nyanga: the parcel at Lake Madimape and the house at Lake Munkamba. The other posts at Kikwit, Shamuana, Luluabourg, Port Francqui, Mbujimai and Kabeya Kamuanga are already a part of the EMC.

Article 13: All vehicles registered in the name of CIM and in service shall be transferred and registered in the name of the EMC as well as the radio transmitters, light plants and other equipment and machines. An ad hoc commission will be organized to determine its use. Vehicles belonging to missionaries will be recognized as such.

Vehicles given particularly to missionaries for the work of the church will be given over to the church when the missionaries in question go home on furlough.

D. *Missionaries*

Article 14: The missionaries are recognized as members of the EMC and will fulfill their obligations to the church as any other member. They may be elected as members of councils and commissions of the church. It is not necessary to have a letter of transfer from the churches overseas.

Article 15: The right to engage and to terminate the services of a missionary remains with the CIM. Nevertheless it is the right of the EMC to offer the missionaries work in the church according to their abilities and to request the CIM to recall a particular missionary. A missionary who knows ahead of time that he will not return again to Congo must let the General Secretary of the Church know of his coming termination of service.

Article 16: An experienced missionary will be elected by the missionaries in Congo with the approval of the Administrative Committee of the EMC and of the home board in America to serve as a counselor. This person will work in collaboration with the General Secretary of the EMC in dealing with the personal problems of missionaries, their vacations, trips, and with conflicts between missionaries and between missionaries and the church.

Article 17: Missionaries will be able to gather under the auspices of the Church for spiritual retreats conducted in their own languages. Dates will be determined in consultation with the Administrative Committee. The Administrative Committee will designate Congolese representatives interested in participating in these retreats.

E. *Finances*

Article 18: A copy of the annual report prepared by the general treasurer and submitted to the Administrative Committee for approval and a copy of the detailed budget prepared by the Administrative Committee will be sent to CIM Elkhart for information. The general treasurer will send a monthly financial report to Elkhart. The annual financial report must be audited by a certified accountant before expedition.

Article 19: The CIM will, within the limits of its possibilities, continue to give financial aid to the EMC. It will, however, take into account the growing responsibilities of the Church in Congo.

F. *Ratification of This Convention*

Article 20: This convention between the EMC and the CIM will have to be ratified by the General Council of the EMC on the one hand and the Board of CIM Elkhart on the other.

G. *Modification*

Article 21: Initiative to modify this convention may be taken either by Ad-

Editor's COMMENTS - -

Before you read further in this publication, if you have not already done so, read "The Charlesville Convention." What follows is mostly commentary.

Heinz Janzen, CIM delegate at Charlesville said—

"There will probably be little immediate difference in the operation of the Congo Inland Mission and the Mennonite Church in Congo. They have been collaborating for many years and will continue to do so, though change will gradually take place."

"Much legal work now needs to be done in transferring title of properties. The church still desires the service of overseas missionaries to work alongside them. The fusion agreement will reduce tensions and suspicions. . . ."

George Loewen, CIM delegate at Charlesville said—

"There is no easy answer. I believe we must work together. . . . It will take many people, many agencies, much time—all working together with wisdom and patience to work out a better life for these people. It will take additional investment of capital and good management. . . . The church will not be able to do this alone—nor will CIM be able to provide such capital. But we can offer trained and skilled people who can make good use of whatever funds might be available."

Kidinda Jean, Director of Secondary School at Mukedi, said—

"The first and most important fact is ourselves, because since we accepted the responsibility to direct the work of the church we should no longer look to others from the outside to do the work. Our success depends above all upon ourselves. Because of this the members of our young church will need to be informed that the proper functioning of the church will depend on their contribution, not on others."

We have chosen to relinquish all authority to the Congo Mennonite Church. We may perpetuate our ideas of what could or ought to be. But we have chosen to recognize what is; with faith it can manage its own affairs. This does not imply abandonment. Responsible parents do not abandon children. But they do let them be free to choose—even to fail if by improper choice or misfortune.

When whole personalities assert they are ready to become responsible for their own affairs, individually or corporately, it is time to encourage them to do so. The parent is responsible to stand by, to respond to inquiry, to aid when possible materially, and to allow comparable dignity.

The following pages reveal further elucidation of the process. Some of it will make good study material for classes or groups.

ministrative Committee of the EMC or by the Board of the CIM. Each modification must be accepted by the Administrative Committee of the EMC and by the CIM Board before going into effect.

Article 22: This convention goes into effect on the date it is signed and annuls all other conventions signed between the CIM and the EMC.

S/Members of the General Council of the EMC.

CIM Board Members.

KIDINDA JEAN

(Director of the Mukedi secondary school. Son of pastor Kidinda David, chef de post—Mukedi. Represents second generation Congo Christians. Delegate to the Charlesville FUSION conference.)

—openly expresses himself in the following article
requested on the theme of—

“FUSION”

(Translated from the French by A. B. Janz)

The Congo Inland Mission began its work of evangelizing Congo in 1912. Since then many missionaries have left their country to come and sacrificially give themselves for the work of evangelizing a vast territory where reading and writing was not yet known. It was because of colonization and evangelization that Congo today discusses and takes its place in the world.

During this period of initial education, the Congolese developed a vague concept about that which came from the white man's country. The white man was considered then and also now as a man sent from God to bring light to the African, not only for a period of time but for eternity. Before political independence in Congo it was inconceivable for us to think that one day we would be called upon to rule ourselves and would be called to help others like the missionaries had done in our country.

Emancipation

In the years 1958-60 the movement of emancipation by the colonized people of Black Africa began to awaken from a social sleep. This created a good situation for those who were prepared and a bad situation for those unprepared. It caused sacrifice and suffering in the loss of human lives and material goods until

the people regained their sense of direction. This movement for emancipation caused repercussions in all areas of work in our country. In the church, our conscience guided us after the political independence of 1960. After independence our Congolese brothers were in posts which were previously occupied by foreigners. This emancipation indicates that the church founded by the missionary is a part of us. It was and is desired to have good Congolese at its head. This was the root of problems that came to the young church in Congo during the past ten years (1960-1970).

The movement of emancipation in the church was badly directed because of the lack of competent Congolese and was misunderstood by missionaries who underestimated and resisted the movement instead of channeling it properly.

One of the disagreeable consequences was the creation of two associations in 1964. One was the Eglise Mennonite au Congo (EMC) which stood alongside the old organization, the Congo Inland Mission (CIM), which was reserved for the missionary!

Because the church is of Christ and not of the Congolese or of the missionary it is necessary that we come back to the words of the Apostle Paul in Ephesians 2:19,

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

This then is the objective that has called us to fusion, but we also boldly call for a return to the evangelistic thrust of the church.

The fusion was completed in a conference in Charlesville January 12-14, 1971, by members of the CIM Board from America and the members of the EMC. An atmosphere of calm and confidence prevailed. Both parties were convinced of the necessity of such action and dealt with the problem in a Christian rather than a political context.

The CIM Board raised questions to clarify points in the proposed agreement by the EMC. It was good that doubts about certain points in the constitution were talked about and agreed upon. Some examples were the importance of the missionary being a member of the fused church and the use of funds sent from the U. S. to the EMC.

Discussions centered on the purpose, relationship between CIM and EMC, and the transfer of properties to the EMC from the CIM.

Transfer of properties needed most clarification. This was appropriate to us, the men who carry the burden and interests of the church, because these are the things which we see and handle. In the terms of the agreement, CIM in Congo will automatically cease to exist. It is proper that all property owned by CIM would be passed on to the church in which the missionary is also a member. It is also proper that the private property of missionaries would be recognized as such. It was a great surprise to us that in place of resisting the transfer of property the delegation told us of property CIM owned about which we knew nothing and was willing to make the transfer even of those properties. This proved to us the goodwill of the board delegation and it made the further transaction of business pleasant and in a spirit of brotherhood.

Though the question of property was the greatest subject of discussion, other points were no less important because

it is these that will keep the locomotive on the rail prepared by CIM. The one who inherits the property must find ways to properly maintain it and also construct new rails to accomplish the task ahead. One could ask, Why do we have fusion? The answer is in Articles 1 and 2 of the agreement which I will summarize:

The two parties who drew up the agreement will continue to work together in the work of evangelization in Congo under the administrative responsibility of the EMC.

The principal purpose of the church is evangelization whether that be in the education program, medical program, or any other program of the church. The objectives are clear. We are convinced we must study in detail how we can best carry out that which the agreement says.

First and most important is ourselves. Since we accepted the responsibility to direct the work of the church we should no longer look to others from the outside to do the work. Our success depends upon ourselves. Because of this the members of our young church will need to be informed that the proper functioning of the church will depend on their contribution, not on others. To be effective in this task we must begin in all areas. We need to organize a large campaign to inform the members of the EMC whether it be the schools, hospitals, or other—all are responsible for the evangelization of Congo. To do this well, it will have to be done by the true workers of the church, the lay people, and those in charge of particular areas of work.

What is happening in the church at this time? Sad to say there is a condition in our young church that causes tension between lay people and church leaders. Such an attitude militates against informing church members of their responsibility. Because of this we have need for an internal fusion (laity and church leaders) so anyone from the outside can see the church has a real sense of direction.

In order to effect an internal fusion,

one must know the cause of division. One cause of friction is lack of confidence, thus suspicion one for another. A clear accounting of church monies by the leaders, available to the laity of the church, would help regain the confidence so largely missing now. There needs to be an organization of self-government within the church. We are also looking for the missionaries to participate and contribute of their experience. The missionaries' help is especially needed to make sure the church begins its work on the right foot as to the real purposes of evangelization.

The work of evangelization is related to other services which play a great role if the work is to be well done.

It is not sufficient to have good organization and cooperation but we also need certain intellectual capacities to translate these intentions into deeds. Because of this, education for Congolese must be part of the program. An organization which does not look into the future is not good. But speaking of future without good perspective is also not good. If in the past the leaders of the church had only a knowledge of how to read and interpret the Bible to people who could not read or write, this also would not have been good. Today most younger people know how to read and write. Teachers of the primary school will require more training than was demanded by the original schools of the mission.

Secondary education needs people who are well qualified and trained. Yesterday we talked about nurse's aides; today we talk about registered nurses; tomorrow we will talk about doctors. In all these programs we must be preoccupied with the work of evangelization in every area. We need education in all areas to be adequately prepared for the future.

Until now I have spoken of the church because everything depends upon the church. It is necessary to take a look at the relationship between the church and the Congo Inland Mission. We all know of the life of a child. The most important and most dangerous days are when it begins to stand and tries to walk. At this time the role of the parent is most important because when making a mistake the child could put its life in danger. It is because of this that CIM cannot underestimate the importance of needed cooperation. The future of the church depends largely on moral and material help that the mother church in America can give in order to attain the objectives necessary.

For us, for our brothers in America, and for all who have the goodwill to help us, the task will be a difficult one, and the road will be a long run. There will be joy when we accomplish our Christian duties well to enlarge the church of Christ in Congo and in the whole world (Mt. 10:37, 38).

A NEW RECORD FOR STUDIPROKA (radio ministry)

March was a record month in letters received. With no special appeals 1,013 letters were received. Previous high had been 729 in April 1970. Responding to such inquiries has opened a large field for witness.

"What remains for us to do now is to implement the things that we have put on paper."

KAKESA SAMUEL

*Administrative
Committee of
the Congo Mennonite
Church.*



L. to R.: Ngongo David, President; James Bertsche, V. President; Tshilembu Nicodeme, School Director; Kakesa Samuel, Legal Representative; Kumbi Bartholome, local businessman; and Bunkungu Francois, Conference Treasurer. Kamba Jean, Conference Secretary not present.

It is required of designated administrative personnel to respond to the pressures of consensus as well as lead and implement affairs with wisdom and vision. The Congo Church's Administrative Committee not only led in developing the autonomous church but is now assessing what happened.

Kakesa Samuel in the first official church report to the CIM Board expressed deep appreciation for the achievement as well as concerns for implementation.

Kakesa wrote, "We do not cease to be thankful to the CIM Board for sending the delegation to make the final contract with the EMC at Charlesville. . . . We thank God who gave us (together) these thoughts. We wrote them down, and accept the agreement in good faith. There was not a person who was not a bit fearful of the Charlesville days, but by God's grace and a simplicity everything was done. . . . What remains for us to do is to implement the things we have put on paper. . . . For the future of the EMC, it will be necessary to multiply the contacts between CIM and EMC. . . . The need for missionaries as agricultural workers, professors, general missionaries, evangelists, doctors is always here and you should see that these are to be found and sent to Belgium or France to study French. . . ."

It is possible that the next annual conference will bring some new members to the Administrative Committee. The current committee deserves sincere applause for honest effort and historical achievement. The weight of implementation rests heavily upon them and their successors. The elation of reaching a milestone suddenly becomes a sobering responsibility.

To Paris — then?



The Keidels—Eudene, Ruth, Perry, Levi

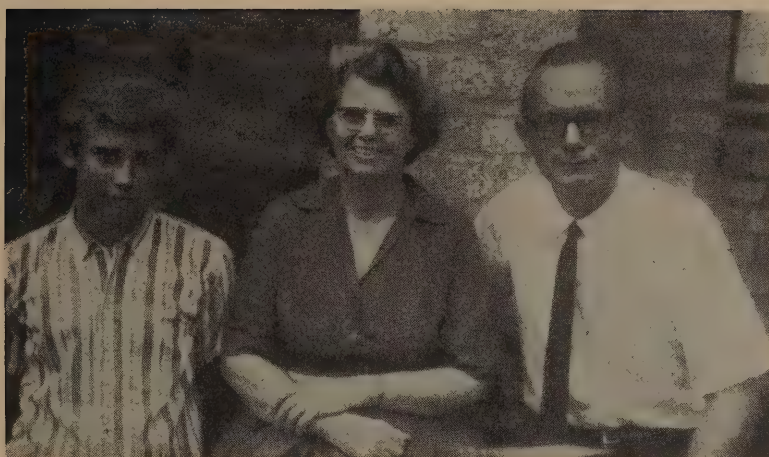
The Levi Keidels started an extended furlough in July 1966. Political turbulence marked their last term in the Congo. There was the Kwilu rebellion, rebel threats to the north of them, and repeated threats in Luluabourg. But God protected.

During an extended furlough, bodies were renewed, spirits resharpened, and the call to return accepted. Levi wrote "Footsteps to Freedom," numerous articles for magazines and papers, and managed the Faith and Life Bookstore for a couple years. Eudene had surgery and after recovery employed her nursing knowledge and skills at the Bethel Home

for the Aged. Both have itinerated for the cause of missions and engaged in evangelism ministries.

Levi, Eudene, Perry, and Ruth return to Congo leaving June 8 via approximately three months in Paris for French language study. Paul and Priscilla will remain in the states to continue their education. Assignment in Congo is to assist in coordinating the total evangelistic thrust by way of the printed page, mass communication, inter-personal relationships, seminars, and any other way feasible within the culture. They return for a fourth term.

To Banga —



The Rockes—Keith, Ina and Glenn.

It was twenty-five years ago when Glenn and Ina Rocke with sons Leland and Darrel first left for Congo. During that time, sons David and Keith were added to the family, both born there. Keith returns with his parents and will attend the American School in Kinshasa.

Rockes have served at the Charlesville, Banga, Nyanga, and Kalonda church centers. Glenn once served as director of the Bible Institute at Kalondo. Their major ministry was that of itinerant evangelist, director and teacher of path seminars. Glenn and Ina worked

as a team in these ministries—Glenn working with church leaders and Ina with the women. Often this meant living on the path for several weeks at a time or entertaining Congolese in their home.

Rockes know what it means to go alone to an abandoned station and restore damaged or deteriorating buildings. They did this at Charlesville the last term and anticipate doing the same at Banga when they return on June 9. They have been missionaries to Congo since June 1946.

Signs of Emerging Responsibility — — —



*Mukedi school
children 1971*

In 1964 the Mukedi church center was vandalized by rebels. Mukedi hospital was destroyed by fire. The maternity was left in ruins. This once proud center well kept and with lots of activity suddenly was left with few people.

Today it is almost back to its original pride. A twelfth grade of school is anticipated for the fall of 1971 with approximately 600 students back in school taught almost entirely by Congolese teachers and under Congolese direction.



*New Mbuja Mai
school built by
local initiative*

In 1960, 350,000 Baluba refugees fled to the South Kasai. Emergency relief was provided. Today where there was only barren land ten years ago stands a central church with smaller surrounding churches and a full program of primary and secondary schools. Above photo is new school at Mbuja Mai built with Congolese funds and hands. There is no Mennonite missionary in the area.

Below is a representation of secondary school girls at the Mukedi school. The number of girls in school is rapidly increasing.



On left is Peter Buller and on right Peter Falk with EMC students at ETEK. Both teach there.



Responsibility at best is difficult to import. It will always suffer from being alien. Ethnic context shys away from one who is not “one of us” by birth or some other proved form of belonging.

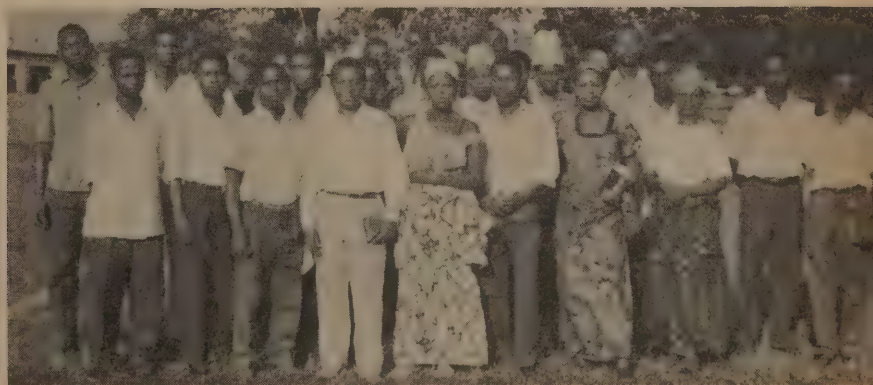
Thus the early missionaries recognized that informing and leading people to salvation and Christ-centered lives was only a beginning. Many informers and leaders would be required and it was proper for such to emerge from within the country and ethnic group.

First there was the primary school with limited facilities and supplies. Then came the Bible Institute that taught Bible but provided no academic recognition acceptable to the state. These were indeed growing pains to higher levels of achievement. The first generation Christian went a long way compared to his former status but it was obvious that to catch up with the rest of the world, programs had to upgrade. The outside academic, economic and power world was many years removed by advanced technology and goods.

Likewise in the matter of theological understanding and fitness for witnessing. Other countries had their Bible schools with accreditation, universities or colleges issuing standardized degrees, and graduates who go with recognition all over the world. Could this ever happen to Congo?

It would require time, money, people, and assorted effort. To launch such programs, missionaries were sent and supported by a church constituency. Now there are glowing signs of such effort producing satisfying results.

The Kalonda Bible Institute is preparing church leaders for the rural areas. Much of the church area is rural. The theological school in Kinshasa (ETEK) is training on a higher level. In both schools missionaries continue to teach. In both schools Congolese are likewise employed. Both schools anticipate Congolese administrative leadership very soon with some missionaries employed for special studies.



Bible Institute students at Kalonda—current class. Rudolph Martens is Director.

"All real helping—the sort that really produces change—takes place in a relationship which is a two-way process."

BY ARNOLD HARDER

Thoughts on "REAL HELPING"

(Written by Arnold Harder, associate director of the Agricultural Services program at Nyanga.) [COMAS]

It is not surprising that there is a beginning of knowledge about how people can be helped. The surprise is that this beginning of knowledge is so little regarded and that there is no curriculum in our schools, no common understanding of the problems and methods of helping or even of the basic principles that underlie this subject. For despite the intuitive helping that some people seem to be able to do without, it seems, being taught, the vast majority of people go about helping most casually. They are confident somehow that if one knows the subject and gives the right kind of advice he has done all possible. If the person doesn't take that advice, or do what we want him to, we conclude it is his plain and obvious fault. He is either stupid, idle, or weak. He should be punished, starved, shamed, or made to do what we want by law or higher authority.

Helping Takes Place in a Relationship

What then is wrong? What have we failed to see? Perhaps two things: 1) *All real helping—the sort that really produces change—takes place in a relationship which is a two-way process.* It matters as much what I put into it as what the other fellow does. What goes wrong may be as much the fault of the helper as it may be of the helped. 2) People really never want to be helped.

We may understand this better if we look at what it takes to ask for help:

1. A recognition that something is wrong and that there is nothing one can do without asking for help.
2. A willingness to confess this weakness to another and to let him know what one really is.
3. A willingness to accept advice, to have some power over one's life.
4. A willingness to risk the unknown—to give up one's present situation for an unknown one that may look better but may actually turn out to be worse.

People Fear Change

Some people will do almost anything to prevent themselves from being helped. Many refuse to admit their real need. They demand help on their own terms or find ways of neutralizing our help. There are other things which prevent people from changing, but basically it is fear of change, the inability to risk. This makes

people refuse to do what anyone else in common sense can see has to be done. The person who is thought of as "content with low standards" is often not content at all. He is afraid to act on his discontent. He fears that it will cost him what little contentment he has. Maybe his is a real fear—a fear of failure, a fear of not being able to compete. Sometimes the fear is unrealistic and this is where helping can begin. Helping can be a process of establishing the kind of relationship that can help exorcise fear.

Help Depends on Choice

Another principle involved is that help depends on choice. There are two kinds of choice: 1) the kind we exercise when we decide to wear a blue suit or red tie or to go for a walk. This may or may not have anything to do with what we do in the material sense. 2) The choice to do one of three things when we have a problem we cannot manage alone: accept the problem and get help for it; fight it blindly; or do nothing at all—escape from it, pretend it isn't there and hope it will go away. This is the essential choice that every man has and which determines what he does with his life. The church calls this "commitment."

The power or ability to make a positive choice can be made by the most unlikely people. There is an unknown factor involved which may upset our careful predictions, but the choice can only be made by the person himself. Here is a problem. Making a positive choice to accept the problem and do something about it can be possible only if the person is free to do exactly the opposite, to fight against it.

We cannot choose good unless we can also choose bad; say "yes" unless we can

also say "no." Nothing is gained without risk and to sincerely say "yes" always means that one could also have said "no."

It follows then that there is a great deal of reaction in people in making a choice, especially when there is a negative feeling. Therefore, we need to examine negative feelings. Positive feelings usually get attention, support, and praise. Negative feelings need fighting—fears, doubts, hates, despairs. This helping relationship must be one in which negative feelings may be expressed without fear of blame, anger, sorrow, or loss of face. It cannot be a relationship of superior or inferior, saint or sinner, wise or foolish, judge or judged.

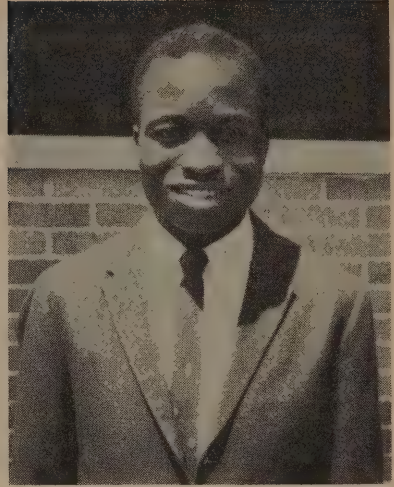
Struggle as Equals

As helped and helper struggle together to understand, to come to a point where the helped person makes his essential choice, they must struggle as equals either of whom could have felt or acted like the other. This is "respect for human dignity" and "accepting people as they are." Both helper and helped with all their differences are fallible and imperfect creatures who are capable of many weaknesses. A helper of delinquent children when asked how he was able to have children share with him their hopes and fears said, "Because I could be a criminal, too."

There is a science in helping people and there is also an art to it. We need to continue even when we feel like quitting on someone who will not help himself. We need to continue in our task of sincerely helping people to help themselves in church, home, health, agriculture, or wherever change is to be made.

*Notes from a talk by Alan Keith Lucas, Professor at University of North Carolina.

Robert L. Ilunga, graduate of Bluffton College, one of three students sponsored in America by CIM, currently director of schools at the Charlesville church center, delegate to the Charlesville Fusion Conference, by request of the editor submits his evaluation of the CIM-EMC happenings and expectations. Article was submitted in the English language and printed without editing.



The FUSION MEETING

by Robert L. Ilunga

The fusion conference held at Charlesville early this year was by any standards a very good one. Most any Congolese had predicted a big showdown between the Congolese church leaders on one side and the CIM delegation and the field missionaries on the other. Even the Administrative Committee which did all the planning for this important contact was not sure as to how long it could take us to agree on the fusion plan drawn up by a special commission. A whole week was expected to be a minimum of time required.

Matala David, our Congolese transport director, was very surprised when informed that the fusion meeting was over in three days and he had to go from Kalonda to Charlesville to get delegates. "It's not possible," he said. "How can such a big church round-table conference end in just three days? It must not have been a good meeting."

Contrary to the imagination of this brother, our meeting was very good. Being a Christian conference and nonpolitical, it had no reason to fail.

The uncertainties as to the success of this conference were multiple. The Congolese thought that the CIM delegation would not sign the fusion plan because other Congolese churches who had already fused experienced an exodus of missionaries to America. Some of our missionaries were afraid of what was happening elsewhere and had told friends that they were prepared to fight the endorsement of the fusion plan by the board or go back home to serve the Lord there. The Congolese were somewhat divided among themselves not only along tribal lines but also as to the success of the fusion. The younger generation was very much in favor of it but the older people were reluctant.

I cannot elaborate too much on how we have come to the fusion because this

has been said in previous issues of the *Messenger*, but some comments may help those who had no chance to read the first articles.

Fusion is a result of pressure from within and out of the church. The revolutionary government we have now in the Congo wishes to see nationals becoming masters of their own destiny. It promotes the nationalization of every cadre.

The 1970 General Assembly of the Church of Christ in Congo (CCC) (formerly CPC) voted a recommendation inviting all missions working in the Congo to fuse with the church, that is, give up their *personnalite civile* in favor of that of the church. CIM, being a member of CCC, was bound to execute this decision it (CIM) voted for. The Church of Christ in Congo insists that if there is one God, one Bible, and one Savior there must be just ONE church. This concept of things, although unique in the Protestant world, sounds very great.

Another reason for the fusion is the failure of the integration plan drawn up and signed by CIM and the Mennonite Church in Congo (EMC) in 1967. To some of us, this system showed no difference from what was going on since 1912. The integration kept Congolese and missionaries living on the "separate but equal" basis. If such a thing could not be tolerated by the American government in 1954, how could a church of Christ be practicing it? An end had to be put to it, and that is just what will soon happen.

Another reason was the willingness of CIM to see the Congo church carrying most of its responsibilities. Since 1967, CIM has been trying to transfer the leadership to the Congolese. So the

fusion was not entirely a Congolese creation.

The confrontation predicted to take place at the fusion meeting did not materialize. The Christian spirit of brotherhood prevailed. There was a good free discussion of the fusion plan to avoid a misunderstanding in the future. We do not wish to see what happened to other churches (the exodus of missionaries) touch our EMC.

The fusion plan was adjusted to satisfy everyone, so I feel it ought to work well. The delegation from America was very open and made some revelations to us on matters never told us before. Everyone was amazed for the willingness of these men to make the fusion of CIM and EMC a reality.

How will this new plan affect the work of the EMC in the future? The plan itself as stated above looks very good on paper, but its application is another thing.

For this plan to work, Congolese and missionaries ought to practice it as drawn up and signed. Their interpretation of every article must be the same. Both Congolese and missionaries must adjust themselves to it.

Missionaries have to accept the change that is taking place as real. From 1912 to now, they were considered leaders, administrators, and maybe again the exploiters. Now they are to work side by side with their Congolese brethren as equals.

The Congolese ought not take the advantage accorded to them under the fusion plan to reverse the exploitation process. They are to respect missionaries' rights and be grateful to them for all that has happened in this country due to their presence. Each one of us has to consider the other as a man, otherwise the fusion will just mean confusion!

CONVERSION of KIVULA SH'A SONA

Vincent Bomans, Christ-for-All Director, graduate of ETEK, has perpetuated the Christ-for-All movement begun about three years ago. He meets with groups, seminars, and is an effective personal worker. He reports an incident with village chief Kivula.



VILLAGE OF KATANGA

(Translation of Pastor Vincent Bomans' Report)

During an evangelistic trip through the region of Kitangua, I preached the gospel from one place to the next and placed much emphasis upon the coming judgment of God upon the secret actions of every man.

After a meeting held in the village of Katanga, I saw a man coming toward me. His name was Kivula Sh'a Sona. He was the official leader in his village of a secret society called SHAKUNDA, an anti-witchcraft movement very popular in the rural areas among nonbelievers and even among weak and carnal Christians who still want to place their confidence and trust in the secret symbols of this movement in order to receive protection from the dangers of black magic. The members of the movement are obligated to meet together once a month to eat, to drink, and to offer blood sacrifices in honor of the secret symbols of the movement and to spend an entire night in dancing.

When this chief and movement leader was touched by the Word of God and its transforming power, he came to me and asked: "What do I have to do in order to be saved?" I immediately told him that his question had been answered long ago in Acts 16:20-21, "Believe in the Lord Jesus and you will be saved, you and those in your house." I had him read these verses and I saw a great change come into the expression on his face. He declared that he accepted Jesus as his Savior and that he would abandon everything in order to follow Him. He said the time had come for him to be a child of God and to live a Christian life.

As you note on the accompanying snapshot we are seated on the edge of the hut containing the secret symbols of the SHAKUNDA movement as we discuss together how a person may live the Christian life. Pray for him and also for our program of evangelization, "Christ for All."

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry out the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Now the church is planted and self-governing. By request of the church, missionaries continue to give assistance in church administration and technology. The church receives economic aid from the mission to strengthen its cause.

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"We have not got closed minds — we are too conscious of the slenderness of our resources and the magnitude of our problems. It is only from spectators we tend to resent constant barracking. The people who are afraid to get their feet wet have no right to tell us how to swim to shore. But if they are up to their necks in the torrent alongside us, then we welcome their viewpoint."

President Kaunda Zambia

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SHE'S a FIRST - -

"I have a young lady I would like you to meet," interrupted Lodema Short. "She's a first."

Bluntly I replied, "What kind of a first?"

With an obvious sense of pride, and rightly so, Lodema explained. "She is the first girl of the Eglise Mennonite au Congo that has ever completed the sixth year of secondary school."

There she was! Clean, neatly dressed in a Western style dress, beautifully groomed with a pert African hairdo, expressing herself with the eloquence of a secondary graduate. Her eyes sparkled with delight. She had pioneered a new era for Congolese women of the church.

Who is this girl? How did she get to this achievement? What possibilities, alternatives, and opportunities are now hers?

She had been committed for marriage according to the usual Congo custom. But she broke the engagement. She wanted an education. Her designated husband had quit school and wanted marriage. Kelendende Leonie (surname is written first by Congolese) was of marriageable age and custom was a pressure to relinquish an education and assume the role of the average housewife—work a field, carry wood and water, bear as many children as possible, and.

...

"Would she be interested in marriage now?" I inquired.

Lodema smiled, turned to her and translated my question. A shy smile responded, "Oh, yes, but he must be as well or better educated than I."

Kelendende Leonie is the daughter of Pastor Kelendende Pierre, Chef de Post of the Kandala church center. Her father learned the value of getting as much learning as possible. He encouraged his beautiful daughter to do the same. He can well be proud of the product of his effort. She is also the product of the labors of many mission-



Kelendende Leonie

aries, Congolese teachers, and a supporting constituency.

Leonie is a pedagogy major and plans to teach in the primary schools of Congo. Could she teach on the secondary level? Perhaps under great pressure. Maybe a little later. Girls are still frowned upon by many for doing anything more than being a housewife. But changes are happening. Educated men now seek companions who can communicate more on their level.

SHE'S A FIRST—a product of many years of labor.

"But where are the receipted bills for the nails, the lumber, and the paint?"

FRANCOIS

BUKUNGU FRANCOIS:

Congo Church Treasurer

by James Bertsche

There is a festive air about the station for pay lists have been drawn up and checked; pay envelopes have been filled and school directors are arriving to withdraw the monthly government pay for themselves and the teachers of their school systems administered by the Mennonite Church of Congo. There already is a cluster of directors standing in the small yard of the modest little brick home of the church treasurer. Through a window of his tiny office he calls the names of individual directors who then enter his office, confirm with him the contents of their envelopes, sign for the same and go their ways.

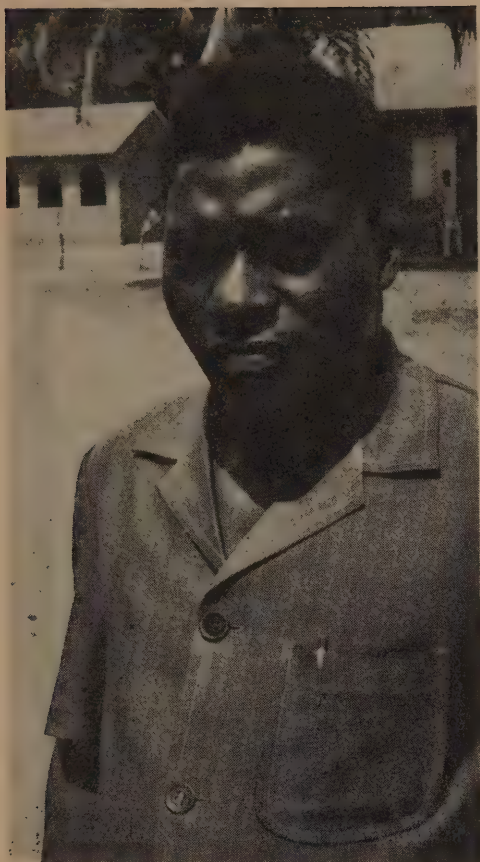
Things go smoothly for a while then suddenly one school director elbows his way to the window and in an imperious manner demands immediate service since, says he, "I'm a very busy man and cannot wait." The treasurer glances up from his business at hand and assures him that he will have his turn and invites him to wait a bit. But the rapping and insistent voice at the window continue unabated. Once again the treasurer pauses in his work, tells the man at the window that he will have his turn, and continues. When he is interrupted yet a third time by the noisy school director, the treasurer rises from his desk, stalks to the window, snaps the shutter shut in the face of the startled director and calmly returns to the work at hand. It is only a couple of hours later that the chastened director is admitted to the treasurer's office and in subdued manner checks out his pay envelope. It is safe to assume that the following month the director in question will be less demanding for he has likely learned a lesson shared by others before him, i.e., the church treasurer is not a person to be easily flustered.

A letter arrives in the inter-station mailbag addressed to the treasurer. In a lengthy series of paragraphs the writer details various compelling reasons for which he feels he should be loaned church funds in order to buy a motor bike. A responding letter is brief and to the point:

*We regret to inform you that it is not our policy
to loan church funds for personal projects.*

*Sincerely yours,
Church Treasurer*

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Bukungu Francois

"We regret to inform you that it is not our policy to loan church funds for personal projects."

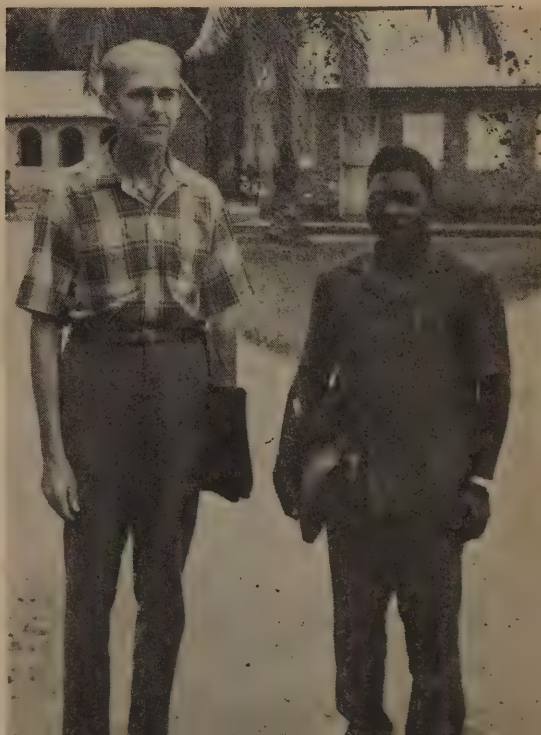
*Sincerely yours,
Church Treasurer*

Herman Buller and Bukungu Francois.

Herman Buller is a trained accountant, knows how books should be, and keeps them that way. He takes his work seriously, making account of every makuta.

By request of the Congo church administration, and more specifically treasurer, Bukungu Francois, Buller serves on the Administrative Committee and special consultant in financial affairs.

Buller enjoys the respect and total confidence of the Congo Mennonite Church. He will be busy teaching provincial treasurers the art of proper accounting of funds.



There is a rap at the door. A station chairman from one of the outlying mission posts has arrived to present a list of bills. He begins to check off various items with the treasurer. "3 zaires for paint; 4 zaires 30 for lumber; 2 zaires 80 for labor; 1 zaire 50 for nails."

"But where are the receipted bills for the nails, the lumber, and the paint?"

"Oh, I overlooked to bring them along. You can pay me now and I'll send the bills to you later."

Amicably but firmly the treasurer replies: "My brother, first the receipted bills, then the cash." And that's the way the matter stands.

The church's Administrative Committee is in session. An agenda item calls for a delegate to be sent to a Congo-wide institute on evangelism. The committee passes a motion approving the sending of a delegate and moves to the next agenda item. But before any further discussion is possible, the church treasurer raises a question: "It is fine to name a delegate but how do we pay for his trip? Let's decide this before we go any further."

It is Sunday morning in the station chapel. As the pastor has the congregation stand, he asks the church treasurer to lead in prayer. In rapid Tshiluba he expresses gratitude for the divine protection of the week; ranges across a number of prayer concerns with special emphasis upon the problems confronting the young Congo church which he serves; commits the speaker of the morning to the guidance of the Holy Spirit and requests that he and all present may be receptive to biblical truth that hour.

Mr. Bukungu Francois was born in 1933 to non-Christian parents in Makondo, a Bashilele village in the rolling grasslands between the Kasai and Loango rivers of south central Congo.

Born into a tribe which at that time was yet very hesitant to respond to outside influences, whether mission or commercial, it was only as a 14-year-old lad that he enrolled in the first grade of a simple bush school which at that point was under the long-range direction of Charlesville missionaries some fifty miles to the east.

An alert lad with a quick mind, once he tasted the stimulus of formal learning, the lure of education became increasingly strong. Having finished his first two grades in his bush school, further study meant leaving his home village to go to a regional church center at Banga. (Banga was developed into a mission station by Rev. and Mrs. R. F. Schnell in the early 1950's.) While there were quite a number of lads of Bukungu's age who also determined to pursue their education, many of them dropped out during the succeeding years becoming weary of the long walk back and forth to their home villages each weekend in order to secure new supplies of manioc flour with which they themselves cooked their daily meals of cassava mush.

As he passed from grade to grade he not only learned the rudiments of the three R's but also learned of the Christian faith and of the person and redeeming love of the Lord Jesus. It was finally in a personal consultation with Rev. Levi Keidel that he made his step of personal faith and commitment to Jesus Christ. Says Bukungu: "From the very beginning I determined to be faithful to the Lord."

Finishing the fifth year of primary school in 1952, (which at that point was the extent of Congo primary education) he was one of a few special students singled out of his class by the Banga missionaries to continue his education at Charlesville in a special two-year teacher training school.

Terminating his two years of study with good grades, he was assigned a

Continued on page 8

Visiting the U.S. and CANADA

A CONGOLESE DELEGATION

The membership of our Congo church lies across parts of three provinces and six major tribal groups. Our church is working in the third generation of its history and counts over fifty ordained pastors and a large corps of laymen who are involved in the various aspects of its program and outreach.

When the composition of a fraternal delegation to America was discussed in Congo over a year ago, the above factors were considered as the three men were chosen. They represent three provinces, three tribes, and three languages. There are two pastors and a layman. Pastor Kamba Jean is the senior member of the group but all three have terms of unbroken service within the church since finishing their studies in our own training programs.

We commend these three men to you as brethren in Christ and co-laborers in the church. We trust that in learning to know them you will recognize in them some of the fruit of the witness that you have supported and for which you have prayed through the years.

We hope that as you fellowship with them you will sense the challenge of the young Congo church which they represent and in whose service they are engaged.

PASTOR KAMBA JEAN

Born in 1927 to Baluba parents near what is now Luluabourg, capital of the province of Western Kasai.

Moved with parents to Tshikapa area in 1931.

Enrolled in a Catholic village school in 1934.

Joined others of his age in 1936 who traveled north along the Kasai River, 165 kilometers on foot, to enroll in school at Charlesville.

Assigned by missionaries to the home of a crippled Christian where he lived while continuing his primary education. Often pulled the crippled man to church services on a small cart which had been made for him by the Rev. Archie Graber.

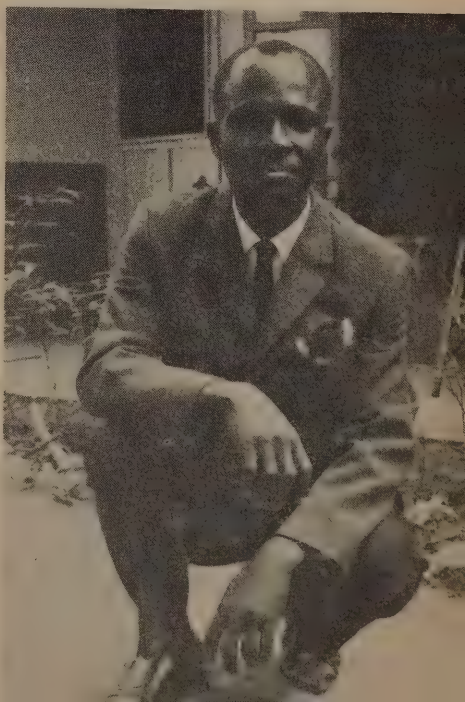
Accepted Christ as Savior in 1937 and was baptized and admitted into the Charlesville Church later by the Rev. Archie Graber.

Graduated from primary school in 1943 and was immediately admitted into a teacher's training program which he terminated in 1945.

During his student days he helped Mrs. Roy Yoder in her work with Congolese children. He also assisted Miss Aganetha Friesen in her medical program helping to care for orphan children. Once lightning struck a house where he was with several orphans and two of them were killed. Realizing that all of them could just as easily have been killed, he turned to the Bible and found Psalm 116:1-14 particularly meaningful. Pastor Jean says, "Whenever the words of this psalm come to me I have a deeper

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Pastor Kamba, Jean—delegate.



teaching post for a trial year of work. Upon the recommendation of his missionary supervisor, he was then given his teacher's certificate and returned to his home church district of Banga where he began an unbroken period of eight years of teaching.

During this time he became engaged and married Miss Mingombo Lambertine, a girl from his own area and tribe. Four sons have been born to this marriage thus far.

With the coming of political independence to Congo, the process of turning over responsibility to Congolese leaders was begun. In 1963 a special training institute was set up by Rev. Arthur Janz to instruct a representative from each church district in the rudiments of bookkeeping. The young man chosen by the Banga district was Mr. Bukungu Francois.

It was not long until this young man began to distinguish himself among all the other district treasurers by the neatness, promptness, and accuracy of his monthly reports. This word soon got around among missionaries and Congolese. It therefore was not surprising that at the annual conference of 1964 Bukungu was voted the first general treasurer of the young Congo church.

A young man who has shown commendable initiative and business ability in his own private life, (he saved sufficient money as a teacher to purchase and install a hammer mill in the Banga community which is still functioning), he came to his new job with considerable apprehension. Having a most commendable concern for the careful and conscientious use of the church's funds, he was initially awed by the dimensions of his new assignment and the large amounts of money for which he was about to become responsible.

There soon developed an intimate relationship between the newly elected treasurer and his missionary advisers. Initially it was Rev. V. J. Sprunger

who, as CIM field treasurer, worked as Mr. Bukungu's adviser and instructor. With the Sprungers' departure on furlough, Rev. Arthur Janz continued in this training role. When the Janzes also returned home, Mr. Herman Buller stepped into the role of assistant to the church treasurer where he currently serves as a highly capable and much appreciated counselor in matters of accounting, banking procedures, and bookkeeping.

Mr. Bukungu has grown steadily in maturity, in self-confidence, and in the esteem of both missionary and Congolese. Having demonstrated both his competence and his deep concern for the wise and correct use of church funds, the channeling of larger and larger sums of money through his office has come as a matter of course. (A thorough audit of his books this past January found all of his accounts in order.)

As a result of the signing of the new fusion agreement, he will be handling monies from three sources, i.e., those raised by the Congo church as a contribution to its own administrative expenses; those contributed by the Congo government to help with church sponsored educational and medical services; and those contributed by the sister churches of the United States and Canada via the CIM Board.

The question is posed at times: Is this really the time to make such drastic moves as are spelled out by the fusion agreement? Are the young Congo church leaders really ready for such responsibilities? The person and record of Mr. Bukungu Francois constitute a heart warming, affirmative response!

Delegation—from page 7

desire to work for God.”

Married Miss Kaja Rebecca in 1946. Eight children have been born to this marriage of whom seven are living. He has a daughter who is a schoolteacher. His oldest child is married and has presented him with his first grandchild.

Worked for some years with Miss Frieda Guengerich as a supervisor of a girls' school.

Appointed itinerating supervisor of village schools in 1957 and often traveled with the Rev. Archie Graber.

Voted pastor by the Charlesville church in 1959 and was chosen in the same year to enter the Tshikapa Bible school.

Upon graduation in 1962 they eagerly returned to Charlesville looking forward to pastoral service there.

Time was cut short by the tribal warfare which broke out after political independence. One of the last pastors of his tribe to leave Charlesville, he finally joined the exodus of his fellow tribesmen and moved to Lake Munkamba, east of Luluabourg, where he gathered a group of fellow refugees around him and formed the nucleus of what has come to be a new Mennonite congregation in that area.

Member of the Administrative Committee of the Congo church for a number of years and in this capacity has served as recording secretary.

PASTOR KABANGY MOISE

Born in 1932 to non-Christian Bapende parents at the village of Kashitu about two miles from Kandala.

Enrolled in his village school in 1939. With many disruptions, he gradually finished the five years of primary education then offered at that station.

Accepted Christ as Savior in 1949 and was baptized and welcomed into the church shortly thereafter.

Went to Mukedi in 1952 to take a sixth year of study during which time he worked odd hours for Mrs. James Bertsche in her garden in order to earn pocket money.

Taught school from 1956 to 1959 in his home area; then again studied for two years at a junior high level.

Married Miss Kimbadi Bertine, daughter of a lay pastor, in 1957 by Rev. Peter Falk. Eight children have been born to this union of which two are twin boys and two are twin girls.

Active in station church activities during his continuing student years. As a Sunday school superintendent, one Sunday a lesson based upon Mt. 28:19-20 spoke directly to his heart and he began to pray about his own life's work.

Voted pastoral candidate in 1961 by his local church and was ordained in the annual conference of the dry season of that year at Kamayala in a service conducted by Pastors Kazadi Matthew, Falanga Elie, and Rev. Harold Graber. (Rev. Andrew Shelly was a visitor at this conference.)

*Pastor Kabangy, Moise—
delegate.*



Served two years as a young pastor among the Bachoke people in the southern area of his church district.

Chosen in 1963 to enter a new theological training program organized jointly with the Mennonite Brethren Mission.

Soon after moving away to school the Kwilu rebellion erupted sweeping across his home area cutting him off from family, friends, and all sources of material help.

During this distress and anxiety, he found Nehemiah 1:1-5 to be of great comfort and encouragement.

Terminated his theological training in 1968 and returned to the Kandala area with his family where he was elected station pastor.

Called in 1970 to serve with Principal Earl Roth as dean of men and spiritual counselor to the student population of the church's high school at Nyanga.

His impact and influence were immediately evident and greatly appreciated.

Elected first general secretary of the Congo church by a unanimous standing vote of the delegates to the 1971 annual conference in June 1971.

MR. MAPOKO GEORGE

Born in 1938 to non-Christian Bashilele parents in the village Nganda II in the district of Banga.

Enrolled in the simple village school in 1948 by an evangelist placed there by the Charlesville missionaries.

While finishing first and second grades, Mapoko George also heard the story of Jesus but considered it to be the concern of older folk and resisted the efforts of the evangelist to lead him into a personal experience of faith in Christ.

Went to Banga in 1950 to continue his primary education.

George says of his own experience at Banga: "It was here that the Word of

God for me became real and a sure understanding led me to be converted. Convinced of the existence of God and the Holy Spirit and of the coming of Jesus Christ, I voluntarily accepted to participate in the study of the catechism and believed truly in Jesus as my Savior."

Baptized in January 1951 at Banga by Rev. Russell Schnell.

A good student, he was chosen in 1953 to continue his junior high studies at Nyanga.

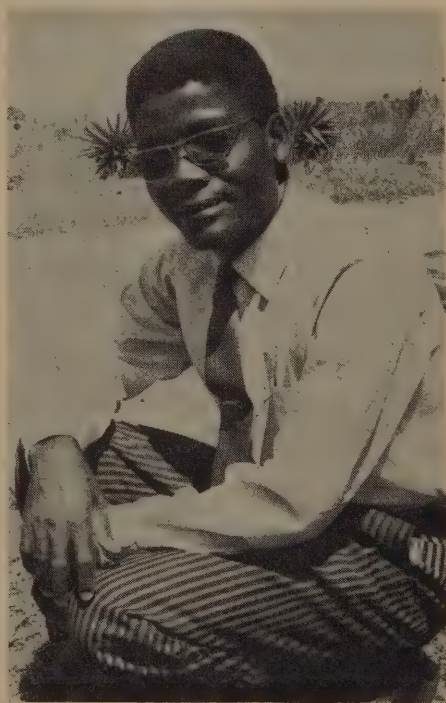
Next enrolled in the teacher training school of the time also at Nyanga. He graduated in June 1960 just two weeks before Congo received its political independence.

Immediately assigned to teach at Banga, his home area.

Married in March 1961. Is the father of four children, two boys and two girls.

Served in the educational program of the Congo church in various places and is currently the director of the station primary school at Banga.

Mapoko, George—delegate.



ITINERARY FOR CONGOLESE DELEGATION

Kabangy, Moise—Bandundu

Mapoko, George—Banga

Kamba, Jean—Mbujimai

August 12-September 24, 1971

- August 12 Arrive Chicago, Air France #031, 3:35 p.m.
- August 12-14 CIM, Elkhart; Rest, orientation, briefing.
- August 15-16 EMC Annual Conference, Lake Wawasee, Indiana. Room at Associated Mennonite Seminaries. (James Bertsche, translator.)
- August 17 Travel to Fresno. Car to Chicago. U.A. #341 to Fresno leaving Chicago 1:05 p.m. (Elmer Dick meet at Fresno to accompany and translate.)
- August 17-21 Fresno Conference.
- August 21 Travel to Vancouver on U.A. #898, leave 10:15 a.m. Change planes at San Francisco; on to Vancouver on U.A. #398, leave 1:45 p.m., arrive 4:45 p.m. (Elmer Dick accompany and translate.)
- August 21-24 In Vancouver and area churches with visit planned by Jacob W. Elias.
- August 24 Travel to Saskatoon. Leave 5:40 p.m., arrive 9:10 p.m., Air Canada #948. (Elmer Dick accompany. John Klaassen and Norman Bartel arrange for visit.)
- August 30 Saskatoon to Winnipeg. Leave 9:15 a.m. on Air Canada #942, arrive Winnipeg 11:25 a.m. (Art Janz meet and translate; Ernest Wiebe arrange visit.)
- September 6 Leave Winnipeg for Windsor 2:55 p.m. on Air Canada #248, arrive 7:10 p.m. (James Bertsche translate and John Harder arrange visit.) Surface to Toronto.
- September 13 Leave Toronto for Philadelphia 10:15 a.m. on Eastern #941, arrive Philadelphia 12:21 p.m. (Bertsche translate and Ernie Neufeld arrange visit, including MCC.)
- September 17 Philadelphia to Wichita. Leave Philadelphia 1:30 p.m. on TWA #121, arrive Chicago 2:25 p.m. Leave Chicago 3:25 p.m. on TWA #335 to arrive Wichita 5:05 p.m. (Harold Graber translate and Heinz Janzen arrange Newton visit.)
- September 21 Leave Wichita for Chicago, TWA #322, at 8:35 a.m. Arrive Chicago 10:03 a.m. CIM pick up at Chicago.
- September 22-23 Elkhart and CIM Board meeting.
- September 24 Leave Chicago for Congo, 10:00 p.m., KLM #614.

Edna and Ellis Gerber with children, left to right, Rebecca, JoAnna and Daniel.



Ellis Gerbers made their first trip to Congo July 15, 1952, by going first to Belgium for French language study. Since then they have served three terms and Ellis was back for the teaching year 1967-68.

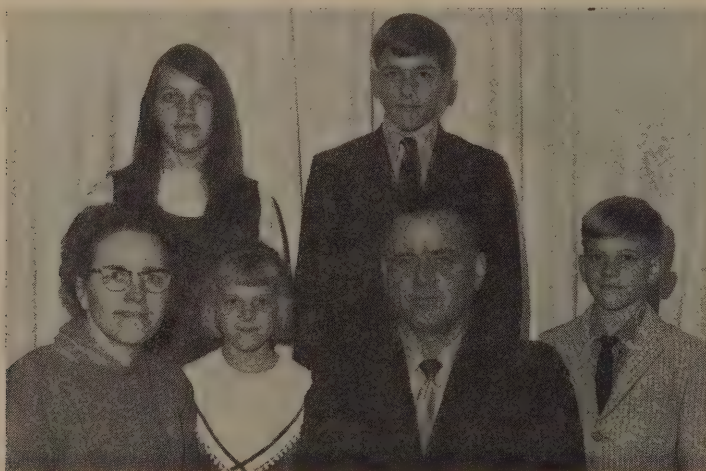
The Gerbers were requested to return to teach in the secondary school system. The Protestant Bureau of Education has made verbal promise of government subsidy in their behalf. The difference required has been promised by the Kidron Mennonite Church of which Bill Detwiler is pastor. The Gerbers are members at Kidron.

They are scheduled to teach at Nyanga. Daniel, Rebecca, and JoAnna will attend the American School in Kinshasa.

It's the fourth trip to Congo for the Melvin Claassens. They began with CIM March 6, 1958. The Congo church has requested their return to Kamayala. Melvin will be completing a station water system financed by OXFAM, looking after station property with the major assignment of village evangelism. He will also share in the agriculture program.

Martha will return to teaching women and working with children. She directs the area DVBS programs.

Evangeline, Steven, and James will attend the American School in Kinshasa and Ruth Ann will be taught by her mother for another year or more.



Martha and Melvin Claassen with children, left to right, Evangeline, Ruth Ann, Steven and James.



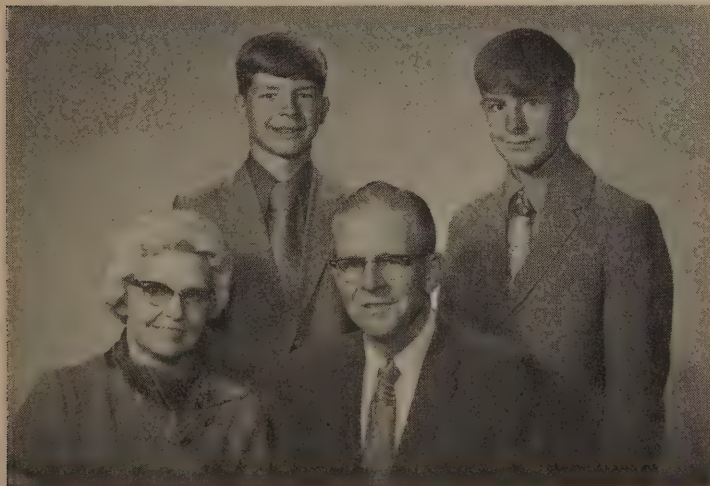
Gladys and Richard Steiner with children, left to right, Kim, Kent, Craig and Beth.

The Richard Steiner family left August 11 for a third Congo term. During furlough Richard taught French and related subjects at Taylor University and Gladys gained practical experience in library science.

The Steiners are assigned to the Kinshasa Theological School (ETEK), a cooperative for the training of church leaders. Richard will teach and Gladys plans to assist in the school's library. Kent, Craig, Kim, and Beth will attend the American School in Kinshasa.

The Waldo Harder family began serving in Congo July 31, 1951, after studying French in Belgium. They served until April 1961 when illness forced them to return to the states. Shortly thereafter Waldo was elected President of Grace Bible Institute where he served for ten years and has recently resigned.

Th Harders left for Congo August 10 and have been assigned by the church to Kalonda. Waldo will teach at the Bible Institute and Abbie will be responsible for the radio transmitter which is centered at Kalonda. Paul and Timothy will attend the American School in Kinshasa.



Abbie and Waldo Harder with twin boys, left to right, Paul and Timothy.

MISSIONARY BEN EIDSE - -

We walked into the Kamayala church, down the center aisle, to a small room left of the platform.

"This is where we do our translation," Ben remarked. One large window opened to the outside providing light and ventilation. It felt like a sacred spot.

"Andre and I come here early in the morning (about 6:30) and usually work six days a week. We have a schedule to which we discipline ourselves," Ben explained.

"Have you been able to stay on schedule?" I asked.

"Quite well, in fact, a little ahead. We close the door and the people know we are not to be intruded upon except for emergencies," was the emphatic reply.

I asked Ben to explain the procedure. It sounded so good that we had him write it for all of us.

EXPLAINS PROCEDURE

New Focus in Translation

The theory of translation of the Scriptures has changed in recent years. Translation used to focus on the form of the message. Attempts were made to try to reproduce stylistic specialties such as rhythms, play on words, parallelism, unusual sentence structures, etc.

The new focus has shifted from the form of the message to the response of the reader. We want the reader today to respond to the message in essentially the same way as the first readers did. We aim for dynamic equivalence. A translation is good if the average reader for whom it is intended understands it correctly.

Analysis of the Greek Text

The main tools used are a diglot New Testament, a Greek Lexicon by Arndt and Guengrich, and an index to the lexicon. The diglot contains the Greek New Testament and Today's English Version with wide margins for notes.

The TEV is used because it follows sound principles of translation which attempt to make the meaning of the text clear to "the widest possible range of readers."

First the Greek text is read. If any of the vocabulary is not entirely clear the index is consulted, which helps to quickly locate the proper meaning in the lexicon. The definition is then recorded on the wide margin of the diglot. For problematic passages other commentaries are consulted.

Translation Into Tshokwe

After a book has been analyzed, my co-worker, Kheke Andre, who speaks seven languages, reads the passage we are working on in a new French translation, "Francais Courant," and in a Congolese trade language, "Kikongo ya Leta." Both follow the same principles as does the TEV. I point out to Andre which parts of the two translations best express the Greek, or if I am dissatisfied with either I will explain the sense



Kheke Andre and Ben Eidse.

as I see it. Here is where other translations come in handy, particularly the New English Bible or Williams. Andre, then, does the actual composition of the Tshokwe. I may cross-examine or suggest changes which he either accepts or rejects. His objectivity is one of his strong points which makes the assignment so enjoyable.

Checking the Translation

When a book is completed, Andre proofreads it. Then we go to a village and read it to the people to see if they understand. We ask for suggestions on how to make it more comprehensible to the ordinary villager. We are particularly concerned that the non-Christian, who is not acquainted with the Bible, understands the message.

Our next step is to fill in a check list on the book just completed. This is a series of parallel passages, phrases, clauses, and sentences to help us check the consistency of our translation. In our initial work we make no conscious effort to have uniformity in identical passages. Instead we just try to put it as naturally as possible. Now we record

the parallel portions of Scripture side by side. The context of each is examined with the following questions in mind: Do all the passages actually mean the same thing in their contexts? Does the translation language have a difference in the area of meaning from the original language? Where the meaning is the same we now translate the same—choosing the best of our various versions.

After the four gospels are completed there is an additional check list which covers all four books.

As an additional check on our work, a number of pages of ordinary Tshokwe conversation (our goal is 100 pages) are typed out from a tape. These pages are examined for length of sentences, frequency of the various kinds of sentence structure, use of conjunctions, etc., in comparison with our translation. In this way we can test whether ours is actually good idiomatic Tshokwe.

When we are satisfied that our people understand the message correctly we send the manuscript to missionaries in another Congolese province, Katanga, for their evaluation and those of the Tshokwe people there.

In order for us to make effective progress and to check on ourselves periodically we have set up the following goals:

By July 31, 1970 — complete the first draft of Mark, Acts, Romans (27.83 percent of the New Testament); recheck Mark and Acts (22.51 percent of the New Testament).

By July 31, 1971 — complete the first draft of John, Matthew, Luke (36.83 percent of the New Testament); recheck Romans, John Matthew (28.14 percent of the New Testament).

By July 31, 1972 — complete the first draft of the rest of the New Testament (35.35 percent of the New Testament); recheck Luke, 1 Corinthians, 2 Thessalonians (25 percent of the New Testament).

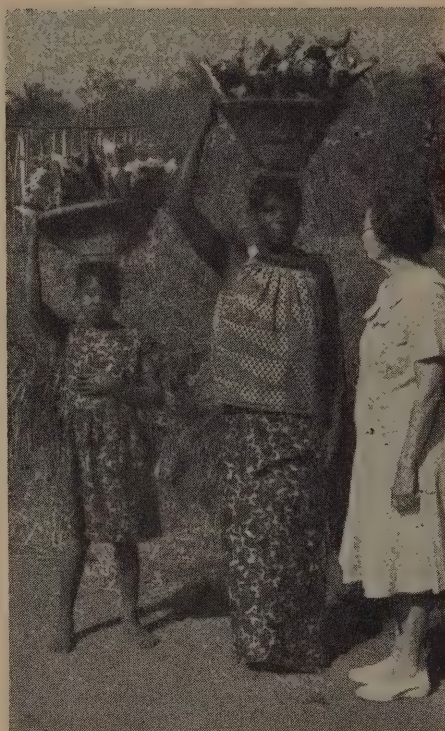
By July 31, 1973 — finish rechecking and proofreading the New Testament.

The statement of these goals reminds us of Browning's statement that a person's reach should exceed his grasp.

There it was. A tree-studded rectangle bordered with five houses on the north, the church at the end of the path to the west, and to the south in zig-zag location a dispensary, maternity, primary and junior high school, surgical ward, and carpenter shop. Back further a short distance was a currently abandoned girls' dormitory. Inside and out, the buildings hummed with activity according to occupant needs.

Once the five houses to the north were missionary-occupied. Now the first is the home of Chef de Post Pastor Mpanda, Jean. Adjacent to the west is the Elmer Dick residence. Then the abode of the three brave Mutena women missionaries—Fanny Schmallenberger, Lois Slagle, and Leona Schrag. Next is the family of Lufuma Nathaniel, a primary school teacher, and on the end Kalumu Justin and family, director of the junior high division.

Pastor Mpanda, with local church center responsibilities, also supervises the surrounding district. He was educated in the church schools. He with the Mutena church deacons came to visit us



Fanny Schmallenberger—friendly chat on the path.

WE VISITED MUTENA

by Reuben Short

on the Schmallenberger, Slagle, Schrag veranda.

"Pastor, I would be interested in your work. Would you mind telling me about it?" I prodded.

Pastor Mpanda spoke in Tshiluba, Fanny Schmallenberger translated. He told of eight indigenous cults thriving in the area preying on people seeking bodily healing. He blatantly classified them of Satanic origin. Spiritism had broken out in various forms.

Leaning back with a meditative expression, he commented, "Some are already returning confessing they have been duped."

"How's the local food situation?" I asked.

"The church is poor," Mpanda replied.

Conversation indicated that local streams were being sifted for diamonds with some alleged discoveries. Protein shortages in the diet are alleviated by locally grown fowl, guinea pigs, and goats. There is an occasional successful wild boar hunt. Salt-dried fish is made available from itinerant commercial men. A can of sardines is considered a delicacy.

Pastor Mpanda represented a typical pastor's situation. Threatened by cults and expectations of the church, working

with limited funds, and limited know-how, a sense of sobriety eeked through facial lines. Appreciation was expressed for the aid of missionaries and the American constituency with a hope for continued help.

What was Pastor Mpanda really thinking? About the termites that perniciously invade the station houses? About the rats that eat through tupperware containers? About the togos, cobras, pythons, and harmless reptiles that eat thousands of insects and rodents? Even such are apprehensively ignored by missionaries. No, not at all!

The longing eyes and wrinkled brow seemed to talk of a frustrating mixture of apathy and expectation, of hope and despair, of poverty and desire for material gain. A unique sense of social responsibility keeps the impoverished alive and the responsible, privileged earner impoverished. A few are able to conceal some fragments of wealth. The more learned have discovered that knowledge provides formidable power and is passed on for a price. (Americans are counterparts in this practice.) It is a form of livelihood. Change is taking place fast!

Bitterness toward colonialism, expectations of independence, civil strife, population movements, emerging church self-government, deep personal desire for status and a better physical life, all in a generation, are causes for mental whirls. But a benevolent political leader, a supporting overseas church, and a responsible local community with dedicated leadership has a chance to make good. Some may not have the patience nor the will to hold out, but great leaders will eventually arise. Knowledge and experience concerning God and man have been shared. Spiritual life has been caught and loved. Moral truth has activated apathetic consciences. Of course, these are not the exact words, but they embrace the panorama of thought.

It was evening. Black darkness, cloudless, and a bright full moon. No cars, trucks, planes, nor noise-making motorcycles. The quietness seemed to make a noise! We sat around the table, decked

with a kerosene lamp, munching locally grown, deliciously roasted peanuts. No spinning of yarns — just relaxed, open conversation. Lots happened during the lives of Fanny Schmallenberger and Lois Slagle. A few notes follow.

"The early days were obviously God-led."

"We are compelled to move with history and government."

"Social inequities were accepted at first; now increasingly rejected and influenced by the international spirit."

"Many of today's approaches are a follow-up of missionary practices."

For instance, "Girls can now reject a marriage — there is more consultation between daughter and parents on marriage."

"There was a time when women started wearing shoes; there was laughter when a woman dared to wear shoes. Not anymore."

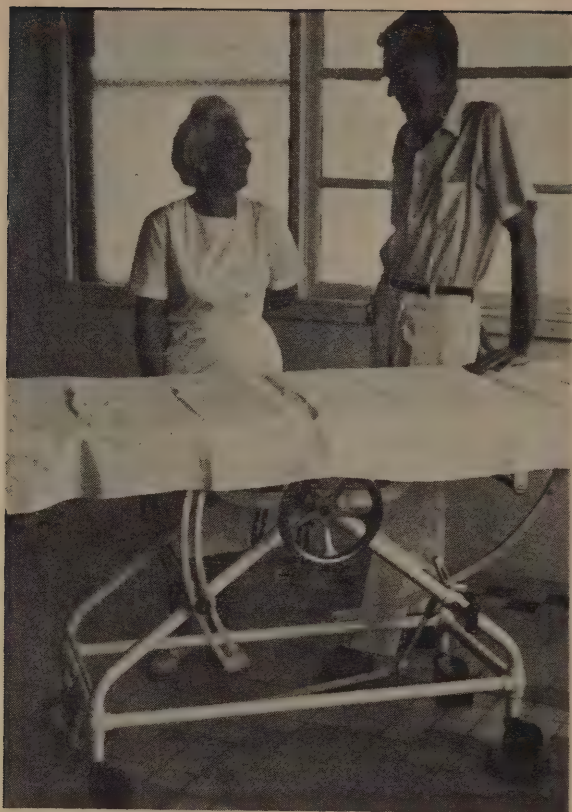
"We experience no sense of abandonment from the home church."

"Children often reject parents' no

Continued on page 20

Lois Slagle encourages mother with sick baby.





Dr. and Mrs. Merle Schwartz standing beside the Mukedi hospital operating room table which they use 40-60 times monthly for surgeries

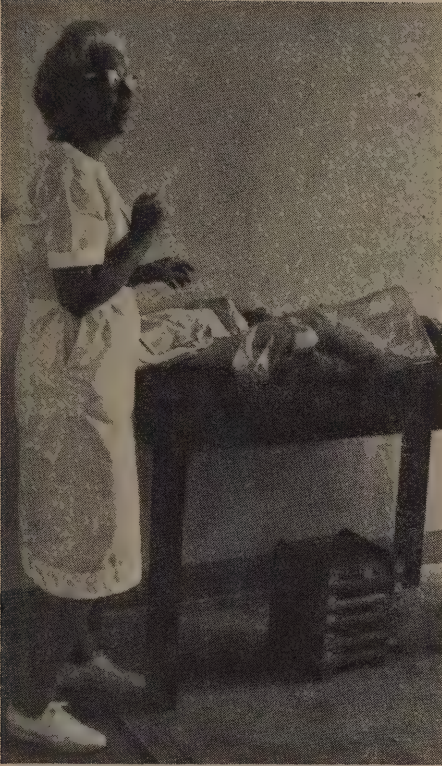
SCHWARTZES at MUKEDI

"We didn't think nor question the matter of practice in the States, our plans were all directed toward Congo," responded Dr. Merle Schwartz when prodded about being at Mukedi.

Mukedi was home for the Schwartzes. With the exception of furloughs and a four-year term at the Tshikapa hospital (1964-1968 when rebel activity prohibited a presence at Mukedi) they gave their medical knowledge and skills to the Apende people in the Kwilu. In 1964 the hospital was destroyed by fire. Houses were stripped of windows and doors with much damage to the school buildings, dispensary, and maternity. It was a mess.

But not now. Today the buildings have been restored, largely through the efforts of Rev. and Mrs. Archie Graber, Mr. and Mrs. Arlo Raid, Dr. and Mrs. Schwartz and Pax men. Only the burned out garage remains as a marker of the rebel damage. Residents have built additional classroom space with local funds.

From 300-500 dispensary patients are served daily by the Schwartzes and a Congolese staff of eight. From 40-60 surgeries are done monthly. About 60 maternity cases pass through monthly. Sixteen Congolese are on the medical payroll. The Congo government allows an annual 1,000 zaires (about \$2,000) for drugs. Recently some 30 rebel pa-



tients were brought in by soldiers for treatment—some with malnutrition and others wounded by gunfire requiring amputation of limbs.

Upon finishing restoration of the rebel-damaged maternity, 200 women held a surprise thanks dedication.

A child was brought in for a pair of glasses. Upon questioning the parents of the need for glasses, they replied, "She doesn't know how to read."

"We've turned this room over to the church women for sewing. I help them some but for the most part they are on their own."

Dorothy Schwartz

The palm nut industry is slowly returning to the area. Village life is about the same as thirty years ago. Older people are satisfied but younger people have aspirations for something better. There is some reversal to the medicine man. Kimbanguism is threatening. Venereal disease is increasingly common. It is increasingly difficult to discipline church members. At the same time the church is extending. There are about 600 children attending Mukedi schools taught by Congolese with the exception of a few hours taught by Don and Naomi Unruh. Pastor Don is responsible for a district of village churches—a full-time job in itself.

At the Mukedi hospital, a Congolese carpenter trained by the Catholic church, now a Protestant, was installing the last door frames and doors to the hospital that was shambles only a couple years before.

longer useful or productive."

When asked about what they see happening that causes concern, the replies included:

"Some liberalizing of qualifications for church membership."

"Baptism is often considered arrival."

"Limited opportunity is becoming diversified, demanding more adjustments."

"Polygamy is a threat and creeping back into the communities."

"Problem of alcoholic beverages is increasing."

"Stewardship responsibility has much to be desired."

"Initiative to realize goals is in limited supply."

"We are not here merely healing sores; we are working to cleanse and upgrade a people."

It was getting late. The visit had been interrupted to attend a ladies' prayer meeting in the nearby village.

"What inspired you to come to Congo?" I asked.

Without question both Fanny and Lois responded, "The call of God."

"Were you disappointed upon arrival?" I added.

The joint answer was, "It was better than we expected."

On that note we had prayer together and retired for the night.

HOSTEL ASSISTANT

Cheri Keefer, daughter of Mr. and Mrs. N. O. Keefer, of Huntington, Indiana, has been accepted by CIM to assist Mr. and Mrs. Harold Harms, houseparents at the Kinshasa Hostel, for the school year 1971-72.

Cheri is a member of the Brookside Evangelical Mennonite Church, Ft. Wayne, Indiana, of which Donald Roth is pastor.

She attended Ball State for one year and has a degree in Mental Health from Purdue University. She is a Mental Health technician, graduating with distinction and currently works with Youth for Christ in the greater Fort Wayne area and also the Sol Wood Home for juvenile delinquents.

The Kinshasa Hostel will have approximately thirty occupants and Cheri will assist in counseling as well as the many practical and domestic aspects of the home.



Cheri Keefer

ADDRESSES OF C.I.M. MISSIONARIES

Retired:

Miss Erma Birky
33 South Parkwood
Pasadena, California 91107

Rev. Frank J. Enns
Inman, Kansas 67546

Rev. and Mrs. Archie Graber
R.R. 2
Stryker, Ohio 43557

Mrs. Emma Moser
505 West Main Street
Berne, Indiana 46711

Rev. and Mrs. George B. Neufeld
2926 S. 6th
Elkhart, Ind. 46514

Miss Anna Quiring
Box 105
Mountain Lake, Minnesota
56159

Rev. and Mrs. Russell Schnell
5 S. Lake Dr.
Clearwater, Fla. 33515

Miss Agnes Sprunger
R.R. 1, Swiss Village
Berne, Indiana 46711

Mr. and Mrs. Roy Yoder
2131 E. Union Dr.
Phoenix, Arizona 85024

On Extended Leave:

Dr. and Mrs. John Byler
124 N. Holiday Drive
South Bend, Indiana 46615

Rev. and Mrs. Harold Graber
Elbing, Kansas 67041

Miss Mary Hiebert
#308-33636 Marshall Road
Abbotsford, British Columbia
Canada

Anita Janzen
#402-1525 Bathurst
Toronto 349, Ont., Canada

Dr. and Mrs. Melvin Loewen
B.P. 1850
Abidjan Ivory Coast, Africa

Miss Mary Penner
204 Belvidere St.
Winnipeg, Man., Canada

Miss Selma Unruh
202 South Birch Street

On Furlough

Hulda Banman
304 East 5th
Newton, Kansas 67114

Dr. and Mrs. James E. Bertsche
Archbold, Ohio 43502

Rev. and Mrs. Peter Buller
Mountain Lake, Minn. 56159

Rev. and Mrs. Elmer Dick
R.R. 2, Box 14
Mountain Lake, Minn. 56159

Mr. and Mrs. Melvin Claassen
Mountain Lake, Minn. 56159
After June 1: Whitewater, Kan. 67154

Mr. and Mrs. Samuel Entz
Route 3
Newton, Kansas 67114

Mr. and Mrs. Marvin Isaac
%Pete K. Isaac
Meade, Kansas 67864

Mr. and Mrs. John E. Klaassen
1317 B Preston Avenue
Saskatoon, Saskatchewan, Canada

Betty Quiring
%Jacob A. Quiring
305 Kirklee
Dallas, Oregon 97338

Mr. and Mrs. Arlo Raid
Denmark, Iowa 52624

Mr. and Mrs. Lawrence Rempel
315 East Cole
Wheaton, Illinois 60187

Mr. and Mrs. Fremont Regier
%Alfred H. Regier
RFD 1, Whitewater, Kan. 67154

Lodema Short
(Summer Furlough)
Archbold, Ohio 43502

Lois Slagle
Pioneer, Ohio 43554

On the Field

ETEK

B. P. 4742

Kinshasa II

Republic of Congo

Rev. and Mrs. Peter Falk

Rev. and Mrs. Richard L. Steiner

IMCK Tshikaji

B. P. 205

Luluabourg via Kinshasa

Dr. and Mrs. John E. Zook

IME

Kimpese via Kinshasa

Republic of Congo

Drs. Walter and Betty Shelly

Tina Warkentin

LECO

B. P. 123, Kinshasa

Republic of Congo

Mr. and Mrs. Henry Dirks

CIM Hostel

B. P. 4081, Kinshasa II

Republic of Congo

Rev. and Mrs. Harold Harms

Cheri Keefer

Rev. and Mrs. Vernon J. Sprunger

LIPROKA

B. P. 900

Luluabourg via Kinshasa

Republic of Congo

Rev. & Mrs. Wilbert Neuenschwander

STUDIPROKA

B. P. 700

Luluabourg via Kinshasa

Republic of Congo

Rev. and Mrs. Robert Schmidt

Rev. and Mrs. Charles Sprunger

B. P. 1, Tshikapa via Kinshasa

Republic of Congo

Mr. and Mrs. Herman Buller

B. P. 1, Tshikapa via Kinshasa

Banga Church Center

Republic of Congo

Rev. and Mrs. Glenn E. Rocke

B. P. 1, Tshikapa via Kinshasa

Charlesville Church Center

Republic of Congo

Dr. and Mrs. Ralph Ewert

Mr. and Mrs. Wilbur Hershberger

Mr. and Mrs. Wilmer Sprunger

B. P. 1, Tshikapa via Kinshasa

Kalonda Church Center

Republic of Congo

Mr. and Mrs. Henry Braun

Aganetha Friesen

Frieda Guengerich

Dr. and Mrs. Waldo Harder

Rev. and Mrs. Rudolph C. Martens

Tina Quiring

B. P. 1, Tshikapa via Kinshasa

Kamalaya Church Center

Republic of Congo

Rev. and Mrs. Melvin Claassen

Rev. and Mrs. Ben Eidse

B. P. 1, Tshikapa via Kinshasa

Mukedi Church Center

Republic of Congo

Dr. and Mrs. Merle Schwartz

Mr. and Mrs. Donovan Unruh

B. P. 1, Tshikapa via Kinshasa

Mutena Church Center

Republic of Congo

Fanny Schmallenberger

Leona Schrag

B. P. 1, Tshikapa via Kinshasa

Nyanga Church Center

Republic of Congo

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry out the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Now the church is planted and self-governing. By request of the church, missionaries continue to give assistance in church administration and technology. The church receives economic aid from the mission to strengthen its cause.

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In Memory Of BERTHA MILLER

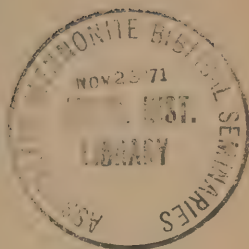
In the summer of 1953 the Unevangelized Tribes Mission officially transferred comity rights for Kamayala to CIM. Missionaries Bertha and Mary Miller (sisters) and Victor Buck were the resident missionaries. In addition to a young church, there was a leper colony with eighty-three patients and an orphanage of fifty-two children. Mary Miler passed away July 6, 1957, at Kamayala.

Bertha spent over forty years in Congo. Kamayala was home to her. She evangelized by personal witnessing and mass meetings. As long as she could, path evangelism was a delight. She spoke freely of God's love and grace. With compassion she assumed specific responsibility for the orphan program. She disciplined, taught, comforted, and provided for their physical needs. She raised her own support from a host of loyal friends.

Bertha spurned retirement in the states. Advised to retire at age 65, she returned to Congo in 1963 for an additional long term and remained until December 10, 1969, when illness forced her to accept doctor's counsel to return to the states. Failing health took her to her reward on July 12, 1971. She made her home with her brother, L. Charles Miller, pastor of the North Hollywood Evangelical Free Church.

Her reward is of the Lord but the good seed she has sown at Kamayala will produce a long afterglow.

THE CONGO MISSIONARY MESSENGER



FALL 1971 ISSUE

"Assist"

Rachel, Jeanne
and their father
Dr. Ralph Ewert
at door of the
Charlesville dis-
pensary. The girls
assist their father.

Father ASSISTS
the area people.



"ASSIST" . . .

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THE CONGO MISSIONARY MESSENGER

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INTRODUCTION

“. . . the path we need to walk with our Congolese brethren” . . . with any brethren! With the world's wounded! Wounded by evil, by evil men, and what evil is all about. Hurting—hurting deeply but not quite sure why.

Healing is available. Healing for the soul, body, and mind. Resources for healing are abundantly available, but stored away. Perhaps greedily withheld—perhaps not.

NEED is everywhere. We need each other. We need GOD. We can get along without the devil. The strange mixture of matter, mind, and feelings can be synchronized into satisfying relationships. BUT HOW?

ASSIST! How does one do that? A helping hand for seasonal work? Very good. Emergency aid? Who could deny it?

But for that long, long pull. Climbing out from exploitation. Soaking out the stain of prejudice. Sharing the terror of misfortune or tragedy. Working out of long-term bitterness. Erasing injustice. Clarifying ignorance. A dollar here and there just won't do it. It takes being a “brother's brother.” Assisting when you feel like it and sometimes when you don't. Diluted effort may spread further but often achieves less. There is an assistance that pauperizes.

But assistance also serves as a catalyst to get things going. It encourages, lifts spirits, heals wounds, builds relationships, and fortifies against depressions and cop-outs.

This issue of the MESSENGER deals with the general theme of “ASSIST.” We have requested several missionaries to write about the problem. You may wish to use some of the thoughts for discussion groups.

There is a time for everything under the sun. A time for evangelizing—bringing men to Christ; and also a time to make and to be disciples. God's children are best, acting in the right ways with other human beings. What is that right way? Biblical guidelines and committed responses are a start. ASSIST! ASSIST; Is that really what we are doing? Assist, withdraw, or what?

"Authority"

What's it all about?

By Peter Buller, professor, Theological School, Kinshasa. Currently professor at Bluffton College while on furlough.

The churches throughout the world mission fields are in the process of loosening ties with their founding missions. "Independence of the Church" it is sometimes called. The use of the politically oriented word "independence" suggests the possible parallel development of governmental and religious institutions. The very idea that religious independence seems to be following political independence by about a decade raises some questions about the role that missions have played in the total evolution of a country. Would we have refrained altogether from granting autonomy to the church if it had not been pushed on us by the pressures of political evolution?

If we accept the concept of the church in Congo becoming independent, we should also look carefully at what independence for the church might mean in terms of the evolution of relationships between the mission and the church, between the missionary and his African brother. Viewed under the political spectrum, our task is simple. One day the Belgians governed the Congo. Then on June 30, 1960, they relinquished authority to the Africans. Thus Africans were free to command their own destiny. So if we give the church its independence, Africans can take authority. We can consider withdrawing from our former "colony" and leave it to run itself.

But this does not represent the developing relations between the Congo Mennonite Church and the Congo Inland Mission. To speak of independence of

the church in any political sense is totally inadequate. What can describe the actual Congo happening? The church has absorbed the mission. Or, the mission has undergone a metamorphosis and become the church. The analogy of the change from the lowly caterpillar to the lovely butterfly may not be amiss.

Although we cannot speak of independence of the church, on the human level the past years experienced a gradual passing of authority from the missionary to his African counterpart. Transfer of authority is never an easy process. There is the tendency to keep what we have, balanced by the desire to obtain what we do not have. There is the human foible of wanting to get rid of what is painful and hesitating to take what is known to be difficult. And so it may be that the missionary, who for fifty years has hardly had to consult African colleagues on the budgeting of money coming for the Congo church from abroad, finds it difficult to give up this right. Meanwhile an African church leader has a keen desire to direct the use of such funds against what to him are very pressing needs. The missionary, thoroughly discouraged over the responsibility of the physical upkeep of a facility, may meet opposition when he wishes to pass his authority to an African who wisely hesitates to saddle himself with a thankless and onerous task.

This is not to condemn nor to condone either the missionary or the African in a given situation. Authority in the context of the developing church is a flexible concept that demands give and take from those involved. Willingness to share and bear together has been the basic characteristic marking African-missionary relations in the Congo Inland Mission over the past decade. It is significant that this attitude has been as fully offered on the part of the African as on that of the missionary. In church situations where the transition of authority from "mission" to "church" has been stormy it is precisely because this concept of a flexible participation in authority has been violated.

The relinquishing of authority can be a traumatic experience for the missionary. Though he may intellectually agree

to the necessity and desirability of passing his authority to an African colleague, actually giving it up can be a threat. The words "he must increase and I must decrease" very likely did not come easily to John the Baptist either. By his very presence in Africa the missionary announces that he has a talent or a skill to offer. And to cede an area of responsibility to another is giving part of himself away. It creates a tension with his very reason for being in Africa. As the missionary passes middle age, this conflict may increase with the realization that with every passing year it becomes more difficult to make a fresh start in the homeland. What happens is that as the African church leadership takes over areas of responsibility, the missionary moves on to other areas that may be developing. Thus the missionary who once directed a primary school may now serve in an administrative capacity in post-secondary education. But Christ continually calls him to give his authority to others, and this he does fully realizing that it involves a sacrifice of himself.

The African is called to a mature concept of what authority involves. Authority is "responsibility." Missionary reluctance to cede authority can often be traced to fear that the church will fail to be responsible in wielding that authority, a fear that in some instances is grounded upon experience. This calls for trust and confidence on the part of the missionary, as well as demonstrated responsible action on the part of the African. Here is where the missionary has a tendency to judge others more harshly than himself. The money he spent and lost for an agricultural project that failed can be looked upon as embezzled when another fellow handles the funds.

As church administrators yoke together a solid sense of responsibility with their acquired authority, mutual trust and confidence multiply. And in the Congo Mennonite Church such trust and confidence is a growing reality.

It should be noted that the African church often looks at the placement of authority in terms of capacity rather than in terms of it going to an African or a missionary. The writer has attended a meeting where stormy opposition was expressed on the part of African church delegates because a missionary was attempting to force them to appoint an African to a position when they felt the post should be filled by a missionary. And this feeling on the part of the church deserves missionary respect. Yet when the hesitation to give authority to an African is due to a hesitancy to get wet feet because the water may be cold, the missionary has the task of pushing gently for the Africanization which is the natural outgrowth of a maturing ex-mission church.

The final resolution to the question of authority in the developing church comes when we realize the true nature of Christian authority. Paul said, "I live, yet not I, but Christ liveth in me." And the authority and power of the early church resided totally in the presence and the person of the Holy Spirit. Thus we as Christians, Africans or missionaries, have no authority for it belongs to Christ. And Christ himself showed us the way to authority by His example. "The Son of Man came not to be ministered unto but to minister." As together we learn to serve under the Lordship of Christ, the problems inherent in the passing of our authority from mission to church, and from missionary to African will find their solution in Him.

"Withdrawal"

What does it mean?

By Lodema Short, professor of Pedagogy, Nyanga secondary school.

In its general sense the word "withdraw" is to take back, take away, or to remove. In the case of the Congo Mennonite Church it refers to the taking away or removing of the aid which has been given. This withdrawal might be the wish of the church in America, or of the church in Congo. It may be a personal desire of the missionary because he feels he no longer fits. It is true that able national leadership may and has in certain instances emerged with the withdrawal of a strong hand. Consider withdrawal in the Congo setting.

A comparison has been made to illustrate the relation of mission and church. While a building is being constructed, it is necessary to have a scaffolding, a supporting framework for the structure until it is completed. If the role of the mission in the building period of the church has been that of such a framework, it can now be withdrawn because the Church of Christ has been established. If, on the other hand, the mission has actually become a part of the building, withdrawal is difficult.

Let's examine views of some Congo church members. From the statements made by the group who drew up the plans for fusion it was evident that aid in the form of both personnel and funds was desired. Individuals spoke as follows:

"We do not want withdrawal, we want collaboration. Our desire is to work together. Yes, the church is established, but it is yet weak in that too many consider their role as being that of a hired worker and do not see their responsibility to the church of which they are a member. Your presence in faithful participation is an encouragement. Your entering into the various activities of the

church as a member and not a missionary gives us a different outlook on our own responsibility."

Another said, "The importance isn't that one is American or Congolese. What counts is that one is a Mennonite and truly a Christian. The church is made up of believers without respect of nationality or any other factor. We desire an intimate collaboration that will continue to bring to the church the life which we received as a result of the love shown by Mennonites who came to us. We are grateful for this and our need is a continued fraternal collaboration that this may go on."

And another, "When fusion became a reality and the mission no longer existed, we did not see this as a wall to close communications and bring withdrawal. Rather it was a rending of the veil which opened doors of communication between us as believers and the believers in America." (Here mention was made concerning the sending of delegations to strengthen understanding. Special mention was given to the women's delegation who visited the Congo.)

Several injected the idea that the question of withdrawal depends on the use of terms for the present status of the church in Congo. When we speak of the church as being autonomous we can well ask the question, Should there be withdrawal? Because the word "autonomy" carries a sense of sovereignty. But when we speak of the church and mission as being fused, such a question cannot be asked. Fusion demands that we have two elements. In the fusion process each element loses some of its qualities but neither loses all its traits. So a church that has experienced fusion cannot expect withdrawal of either element. There will be in evidence both traits of the mission and traits of the church. Each will have lost its identity but something of each remains. Neither can withdraw itself.

From the frequent use of the words such as "collaboration," "brothers," and "encouragement," we conclude that it is a partnership that is desired. Partnership speaks of sharing. One must be a participant and a partaker. As we are

Continued on page 20

“Social Reform”

What does it have to do with Aggressive Outreach?

By Fremont Régier, director of the Congo Mennonite Agricultural Service program (COMAS). On furlough studying Community Development at Wisconsin State University.

“There is a lad here who has five barley loaves and two fishes; but what are they among so many?” John 6:9

WHY DEVELOPMENT?

“Everyone loves a kitten. No one wants a cat. Namely, the world emotionally rushes to help hungry children. Yet the world remains calloused toward the conditions in which those same children must live after they become adults and are still hungry. . . . Little regard is given to . . . removing the causes of that hunger.”¹ To early Christian evangelists in Congo the needs of medicine and education were so obvious that they could not escape the obligation to help. Over the years these services have become institutionalized, and have often been guilty of ministering only to symptoms rather than causes and have not been effective as development aids.

The gospel of Jesus Christ has been effectively proclaimed in Congo. His living, active church there is miraculous evidence of the fact. Christ, and not a better economic life, is the answer to man’s deepest needs. However, we need also to realize that Christ’s message of emancipation and reconciliation is to the whole man here and now. Emancipation means freedom from crippling disease, from deprivation and hunger, from ignorance and from the prejudices of others in this life now as well as freedom from sin’s hold on the soul for eternity. Reconciliation means bringing estranged persons across the chasms of economic disparities, political cleavages, ethnic and tribal differences, into a community of recognized common interests and mutual appreciation between men here and now as well as between man and God.

The Mennonite church has been involved in the history of Congo. We have learned to accept the dangers of contamination and compromise which being involved in history requires. Continued involvement has now brought us to agricultural, economic, and social development. The question before our church is not whether or not we will be involved, but whether we will be involved by inaction and apathy or by intentional strategic and dynamic openness to development demands. All I’m saying is that we must attempt to expose every area of human experience to the power of the gospel. “The development task is now at the door of the church. It is perhaps our most significant social ministry of the century.”² The church can no longer remain behind the safety of its institutional walls and hope to keep its credibility. Basic attitudes will have to be changed. “While poor African people are unable to secure enough resources to distribute, the richest nations are still unable to prevent the diversion of their abundant productive re-

sources to polluting and destructive ends. As long as this contrast remains, it is difficult to see how the same perspectives on modernization and development can possibly apply to people in such opposed situations.”³

AMERICAN CHURCH RESPONSIBILITY

How do Mennonite Christian citizens of contrasting countries mentioned in the last paragraph, but both unified in one church, react to each others’ needs? That the Mennonite church in Canada and the United States has a responsibility to the Mennonite Church of Congo is obvious. We hear increasingly of our “global village” and the emergence of a single planetary community. Yet the resources of this community are so distributed that while one small segment (ours) of humanity is rich and growing richer, the rest (many of them in Congo) still struggle in varying degrees of poverty and have little certainty of breaking out of their stagnation in the next decade. Eighty percent of the 500,000,000 new mouths this planet has acquired since I left college ten years ago are in the hungry nations.⁴

We have a major responsibility to the developing countries—not only for technical and material assistance, but also for implementing changes in our own political, social, and economic structures which will foster growth and development abroad.

CONGO CHURCH RESPONSIBILITY

The potential role of developed countries should not be exaggerated; the developing countries themselves must play the dominant role in their own evolution and growth. The Mennonite Church in Congo will also have to take responsibility for agricultural, economic and social development there.

“Development is not a magic wonder wheat developed in the Great Plains that can be put in some foreign climate and soil without hybridization and acclimation; it is a fragile plant that must be carefully grafted into indigenous growths. Development cannot be accomplished from the outside. No matter how much

assistance comes from outside, no matter how skilled it is, no matter how concerned and good-willed it is, no matter how many dollars are poured in, without strenuous efforts on the part of the developing nations themselves, development will not be spurred on. Sacrificial participation on the part of the recipient is not only psychologically important, but a basic ingredient of long-term success.”⁵ Results may not come immediately nor will they usually be spectacular, but with prayer, persistence and patience, together with a willingness to get help from others, answers are found and faith is formed.

Not only must the Paxman or agricultural missionary strive to be that vital final relating link between a program and a man—between chickens and faith. The Congolese extension agent with a superficial grasp of poultry raising fundamentals may have a more mature faith in Jesus Christ. He too must serve as this fundamental link between project and farmer. Both are at fault and consequently the program fails to maximize its greatest potential if they make less than the best of opportunities to personally communicate faith in Christ.

The church in Congo will have to get outside of established institutions to find more non-formal alternatives to meet development needs. A low correlation between educational programs and productivity is increasingly being seen in developing countries.⁶ By “non-formal” I refer to educational and training programs outside the formal school system, e.g., farmer training centers, extension services, apprenticeship and on-the-job-training schemes, rural youth programs, work oriented literacy projects and in-service training for rural administration, small industry, and farm cooperative management, etc.

WORKING TOGETHER

A real strength in development in the name of Christ in Congo will be found in cooperation. Are we merely trying to find new ways to transplant our society or are we searching for ways to help Congolese build the new society they want? The technical questions about the

most efficient ingredients of development are still under debate; we just do not know what is most urgent and useful for development in each situation. We must search together. Working together we show that Christ is concerned with a man's standard of living and even with mundane farm and home problems. Teams must be trained not only in theology but in agriculture, economics, health, and home economics, to set about meeting needs in the name of Christ.

CONCLUSION

Development practice and theory in parts of the Congo Mennonite Church area, in the context in which we have been speaking of them, have made significant advances, but both the church leaders and those of us directly involved in development know that few clear answers exist. Technology and human engineering seem to have promised great things, but the glittering promises have tarnished with the corrosive realities of real men

and real situations.

Disenchantment, discouragement and frustration threaten, not from apathy but from bewilderment. The level of difficulty is incredible yet the Christian faith gives grace to make stupid mistakes in frustration and still live with our commitments. Optimism also runs high at times. The Oxfam⁷ grant recently received has been a big boost, not only from the money received, but also from the direction gained from working out the report and the formal request required and subsequent implementation of the plan.

Successful micro-solutions to macro-problems are significant and encouraging and always happening somewhere.

Our five barley loaves and two fish are poor and look insignificant. But Christ asks of us what we have so He can bless and multiply it. As Christians, therefore, in developed and developing countries alike, we together renew our dedication in His name to the task of development in Congo.

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 2. Jacobs, Don. *Why Development?* Rural Missions, Agricultural Missions, Inc., New York, Summer 1971, pp. 1-4.
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 5. Dickison, Richard. *Line and Plummet*. Imprimerie La Concorde, Lausanne, Switzerland, 1968, p. 81.
 6. Southall, Aidan. *The Myth of Development in Africa*. Ba Shiru, Vol. 1, No. 1 (Spring 1970), pp. 1-8.
 7. A development aid program of the United Kingdom.

IF YOU TRUST THE HOLY SPIRIT TO GUIDE YOU INTO ALL TRUTH AND ACTION; IT IS REASONABLE TO TRUST THE SAME UNIVERSAL HOLY SPIRIT TO GUIDE BELIEVING NATIONALS OF ANOTHER LAND.

ASSIST

. . . with loving care

Three bottles in hands and a broad smile. She wears a spotless white dress that identifies her profession. Who is she? What does she do?

Elda Hiebert didn't build a tabernacle on the Mt. of Transfiguration. She built it in the hearts of those she has served. She is the responsible, respected nurse at the Nyanga church center. No one has said to her, "Missionary, go home."

She knows what it means to examine and treat over one hundred patients on clinic day. Mothers come for pre- and post-natal care. Babies are examined by the hundreds. People trust her. She is one of many others who have served exceedingly well.

What's this all about? Elda is a good example of one who went to Africa to serve. The people know it. Not because she proclaims service from the treetops. But she warmly, modestly, and responsibly serves.

Her special form of ASSIST is teaching others simple health techniques, sanitation, and practicing the same. As needed, she provides direct care as time allows. The church loves her for who and what she is. What she does is what she is.



Elda Hiebert, Nyanga nurse

Earl Roth was caught at a picnic table chatting with the Arlo Raids. Lunch was about to be served.

Earl is the current pastor to missionaries on the field. He serves on the Church Administrative Committee and is often called on for special counsel. No one ever addressed him, "Missionary, go home." As principal of the Nyanga secondary school, teacher, private adviser, warm-hearted responsible soul, Earl with his wife, Ruth, have faithfully ASSISTED. This might be called resource ASSISTANCE.

There is a kind of hammer, saw, nails, masonry ASSISTANCE with a warm heart. The Mukedi station was in shambles. Some partly burned buildings. Some merely looted. Two courageous people moved into a house inhabited with rats and other creatures, placed a mattress on the floor until something better could be made, and started putting things together. Today Mukedi is well restored.

"We need help, know-how, leadership," Mukedi church people begged. Arlo and Leontina Raid gave the ASSIST. Go where they have been. You will discover they are deeply loved and respected.

Earl Roth, Arlo and Leontina Raid enjoying some lighter moments.



. . . out of warm heart

ASSIST

He was a delegate from Mukedi to the Charlesville "fusion" conference in January 1971. Handsome, meditative, and impressive. Who was he anyway?

"Why, he's the Mukedi school director," a missionary responded.

A few days later it became more clear. We visited Mukedi. Kidinda Jean was in charge of the reception.

Schoolchildren were ranked according to classes. They lined the path to the airstrip. All were in rigid attention. We were escorted to the front of the secondary school building. Teachers with their classes quickly formed a vast congregation of approximately 1,000. Everything was disciplined and orderly. There was evidence of respected authority.

Kidinda Jean made it known he was interested in further study. How could it be arranged? Would there be a possibility of scholarship aid?

There are many like this who would appreciate a chance. Hopefully we can ASSIST. The church will be no stronger than its laity. That is the church.

Mr. and Mrs. Kidinda Jean



. . . with a scholarship

with a training school . . .

"Dr. Zook, what's the answer to the medical needs here?" Without hesitation he responded, "Training of nationals."

You'll hear both Dr. and Mrs. Zook and it comes through as a passion saying, "Certainly we need expatriate nurses and doctors until a supply can be taught and trained. These people need and deserve brotherhood considerations but we cannot deny them the right to help themselves."

Dr. and Mrs. John E. Zook, along with others, have desired deeply that Congolese could serve Congolese. Not because Zooks had no desire to do so. Dr. Zook currently spends most of his time doing surgical procedures. But for other countries to provide most of the technical medical services for Congo makes no sense. It isn't being done nor is it desirable. ASSIST is part of brotherhood but why not seek to do it the best way.

Mrs. Jeanne Zook directs the Tshikaji nursing school with a compassion and vigor of rare existence. Dr. John, while maintaining a regular schedule of surgery in the Lulua-bourg hospital and on the path, assists in teaching.

Plans are in progress to build a hospital at the Tshikaji site to allow for practical training on the spot. Currently the city of Lulua-bourg with 400,000 population has only one hospital and Dr. Zook is its chief surgeon.



Dr. and Mrs. John E. Zook

ASSIST

. . . with Industrial Arts training

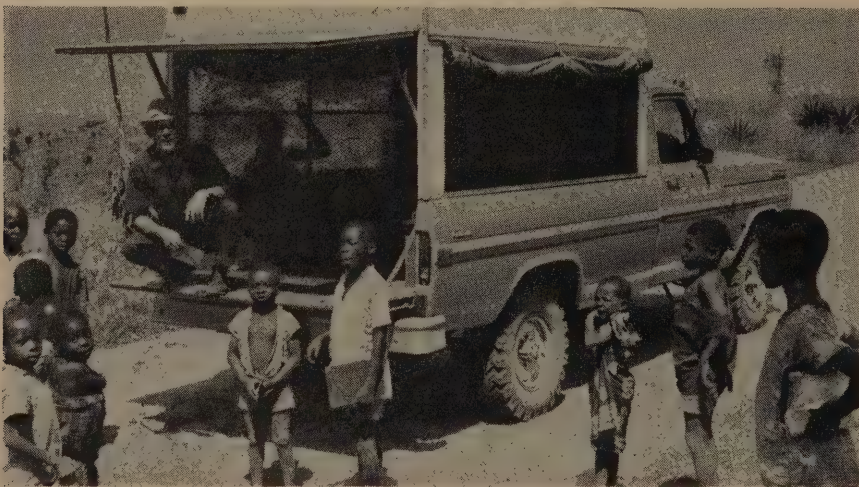
PRIORITIES—what are they? “Seek first the kingdom of God” has never been rescinded. Circumstances at a given moment influence decision. Like the wounded who needs immediate medical attention.

The priorities of evangelism remain. The world should have a chance to know Christ. People have a right to be exposed and trained in the Scriptures at the grass-root level. Independent growth of the local church to the point where it can give as well as receive makes for good brotherhood.

Industrial Arts training is another ASSIST in brotherhood. Raw products in skilled hands can be turned into useful items that make life a little easier. People can employ people, small businesses may emerge, freedom and independence are experienced. Dependence on subsidy that kills spirit, that is uncertain and contingent on forms of subordination, can be reduced if not eliminated.

People have a right to share in discovery, knowledge and skill. We have a Christian brotherhood obligation to help people get on their own. Sharing goods according to “what a man hath” is more than money. Wilmer Sprunger, born and raised in the Congo, identifies well with his Congolese colleagues. He directs the Industrial Arts School at Charlesville started in 1970.

Wilmer Sprunger and curious children



ASSIST meant progress in education. The early missionaries to the Congo started schools. They taught the Scriptures but soon added elementary school education. The language had never been placed into writing.

Since that beginning sixty years ago, elementary education is now in the hands of Congolese. Congolese also teach on the secondary level. Various forms of assistance made this possible.

Educational standards are established by the state. Bible is not only allowed but urgently requested for the curriculum. Qualifying expatriate teachers are paid by the state including transportation from home to the assignment.

To the staff of missionary teachers have been added short-term teachers. The program is called TAP (*Teachers Abroad Program*). Originated and implemented by the Mennonite Central Committee, such qualified people are assigned to various parts of the world. CIM recognizes this valuable resource and encourages participation of teachers.

The Congo church knows TAP and deeply appreciates the ASSIST. With this help, students not only qualify for assorted vocations but get the background for theological education and potential church leadership. Thank God for dedicated TAP teachers.

David Lehman, TAP teacher from Berne, Indiana, standing at the door of a classroom he used at the Nyanga Secondary School Center.



with TAP teachers . . .

“Authority”

Witness and Discipleship?

By Donovan Unruh, pastor of a Mukedi district.

The problem of authority, who has it and how much, is certainly not a small one in the Congo Mennonite Community. It looms large at conferences both on the district and the general levels, and is present in the ordinary give and take of everyday church life on the local stations, all the way up the ladder to the Administrative Committee at Kalonda. Certainly if there is so much of it present, it might be worth our time to take a look at the whole thing and see what it means for the witness and discipleship of the Congo Mennonite Church.

Historically speaking, authority has always been a thorn in the flesh of the church. Looking back across the millennium we see Paul addressing himself to this problem as he defended his authority as an apostle. Later on in church history various councils were convened to decide various issues confronting the church and to deal with these problems with authority. Certainly one of the many issues of the reformation centered on the question of authority. The current struggle on our own present Congo scene, between certain groups in the total Congo Protestant Community with the Congo Protestant Council of Churches, seemingly boils down to one of authority.

In the traditional tribal society, the question of who deferred to whose authority was clearly understood. It was based on authority from the ancestors transferred to the oldest member of the tribe, clan or family and it worked its way from the top down. In the rapid social changes that followed during the years of colonialization, development of

industry, schools and urbanization, and finally the emergence of national government, the question of who defers to whom is not so clearly understood as it once was. If there are such questions in the secular world then they certainly are also present in the church.

The question has been raised from time to time concerning the delinquency of authority in the church and what is the end result, if it is delinquent? I believe that it can be posited that a delinquency in authority will hinder the possibility of aggressive outreach, discipleship, and discipling of people, and when it is present, the results will be seen. The total church structure is also vulnerable to authority, and used in the wrong way, or interpreting authority from any point of view other than that of a biblical basis, might well be damaging to the church.

The basis for this discussion might well turn to the New Testament where we read that Jesus claimed all authority in heaven and on earth as His (Matt. 28:18). Through His authority He gave His followers the right they did not otherwise possess to become sons of God (John 1:12). A further investigation of the biblical concept of authority reveals that His followers have the right to enunciate this same authority, to forgive sins, to heal and proclaim the second coming of His kingdom (Matt. 10:3-7). This New Testament concept of authority should seem to have some very important bearing on the current Congo scene in the church.

If pastors and church leaders want to assert authority in the church, they must submit to the authority of Jesus Christ. The pastor who teaches, speaks and disciplines with authority can do so because he himself has already submitted to the authority of Jesus Christ. Within his own life and living he does not affront nor flout those principles as laid down by Christ and elaborated in the New Testament. The authority Christ asserts in his life will be seen all the way up from his role of reconciler of men to God right down to the very real everyday “nitty gritty” questions of the church, “cash box” and other financial dealings.

The primary requisite is to live acceptably to God. He can then assert the authority of the Scriptures and tradition of the church to the problems when they do arise within the life of the church.

Up to this point we have been talking about authority as it relates to the spiritual matters. However, in the complex world of missions programs, life of the church reaches into the secular world. We have types of authority both in and out of the church intertwined. These programs broadly divided fall into medical, agricultural, and education. It is in the area of education that the conflict is most keenly felt and seen. It is generally well known that many of the more educated laymen are not willing to accept pastoral authority within the church, or authority that the church might assert. They have come to equate authority with education. Many pastors were not previously trained in secondary school. They have been thoroughly trained in our own Bible institutes and theological schools. One is not likely to hear a confused interpretation of Scripture from a pastor as was heard from a school director in trying to justify his position in an adultery palaver before the Sunday morning congregation. It is at these points that the pastors and their authority and training need to be brought to bear. Men are not always willing to accept that

there is an authority that at times can correct their secular authority. In the best interest of the church it must.

There is the possibility of authority emerging that is not biblical, but respected because it is a secular authority based on education and position. Such a mistaken concept needs to be put into proper perspective for the best growth and life of the church. Authority and misuse of it is a real problem in the administration of the church in the Congo. To have authority for the sake of authority is dead.

Authority used in a way to challenge and convict bears fruit because it witnesses to the truth and will make disciples. The church has this authority once and for all in Christ and given by Him. To not use it is not fulfilling His last command.

The structure of Congo society being what it is along authoritarian lines leaves the church vulnerable to the question of authority and its use. Rightly taken and applied the church can move ahead in Christlike selflessness and it will be many times renewed and fulfilled in the role of discipling men. For the church to assume in its work full Christlikeness, it will be functioning indeed in full discipleship and its authority will be unquestioned. It will be authoritatively fulfilling the great commission!

"... but we want to testify to the clear understanding that all problems of the world are closely linked with the individual. Today there is the imminent danger of becoming intoxicated with world-wide responsibilities while dodging the personal call of God for a clear decision."

Gerhard Bergmann (Germany)

Emerging Leadership

By Earl Roth, principal of Nyanga Secondary School, missionary pastor, and advisor to EMC Administration.

The Mennonite church of Congo is living in a dynamic society that is moving at a rapid pace: culture is in convulsion, and society in explosion. Out of this leaders of purpose, imagination, dynamic function, flexibility, creativity, and discernment are emerging. Young men who are rooted in Christ, anchored to the Word, motivated by the Holy Spirit, geared to the times, and related to the EMC (Eglise Mennonite au Congo), are functioning effectively and in an orderly manner. These men, most of whom have been trained in EMC schools, are being assigned leadership positions formerly held by faithful men of an earlier generation who learned the 3 R's on a missionary veranda.

In some instances the new leadership is enjoying a smooth, gracious acceptance. At other times it is growing with stress and difficulty. Not all men who have carried EMC through the past peril-packed years are willingly giving up their positions of authority. Some emerging leaders are tempted, and in some instances controlled by deep-seated tribal emotions, which influence decisions in favor of their particular clan or tribe. Thank God, positive thinking and cross-tribal working dominate, creating an atmosphere for effectiveness.

How can missionaries help create effective leaders? We are training men and women in our theology school, Bible Institute, and secondary schools. God has given us unlimited opportunities within these organized programs. But the Congolese who is to be an effective leader needs more than an academic training.

Loyalty and determination of proper

purpose must be built into a church leader. He is caught in the cross fires of dual relationships. The unregulated tensions between his tribal colleagues and his brothers and sisters in Christ are real. He must be conscious of the fact that only through wholesome relationships in both directions will his life count for God. He should recognize that spiritual relationship supersedes tribal relationships.

The Congo church leader must have a mentality for service, and ability to render leadership. The humility of service must possess him. This is no more natural to a Congolese than a missionary. The servanthood mentality is a gift from God to be cultivated. We can teach humility by daily practice. The Congo leader possessed with a servanthood spirit triumphs in performance. He is not indifferent in fulfilling responsibility, nor mediocre in work.

Christ Himself has assured us that He would build His church. Paul informs us that Christ loved the church and gave Himself for it. The church is one of the central concerns of the New Testament. No man or woman can fully qualify for an effective spiritual ministry without holding a high opinion of the Body of Christ. He must be a man willing to give himself for Christ's church, work and struggle with it.

How can we assist our brother to such a positive approach? By willingly identifying ourselves with him in labor and in sacrifice. We cannot expect a Congolese leader to triumph in God as long as he sees us indulge in negativism. Our identification with him must be a positive approach to the problems that arise in a growing church.

Effective leaders in the church of Christ must be men of the Word, promoters of the Good News of Jesus Christ, men who are willing to serve. Our responsibility is to pray that the emerging leaders of the Mennonite Church of Congo will be channels whom God can use in His work.

Change Spells Communications

By Robert Schmidt, radio programmer at Studiproka in Luluabourg.

"Assist, Withdraw, or What?" Where do we belong and how do we relate to a newly fused church in a new and changing country? So much change has taken place in Congo during the last years that change no longer is a surprising element to the Congo citizen. A few months ago when powerful new diesel locomotives started replacing the wood and coal burners on the Congo tracks, I found myself much more excited about the progress and change than my Congo brethren. When I excitedly tell a pastor or an evangelist that Studiproka is developing a filmstrip library so that soon they can come pick up a battery operated projector and filmstrips, go into their churches and villages, show these pictures of the life of Christ, Paul, and others as an aid in their evangelism and church growth programs, they smile and say that this will be a big help. They assure me that most every man, woman and child in the village will come out to see such pictures on the wall, but they don't seem overly surprised at such progress in aids to their ministry. When I tell them that shortly they will be able to hear live drama programs on their radio, they say, "Good, we've been waiting for news like that." But they don't fall off their chairs or jump up and down. When I tell them that Studiproka is hoping to produce records and cassettes with Christian music and teaching aids, they say that is good, that they need such and that they will buy them. Exasperatingly they almost seemed to expect this to happen.

Change spells out communications during this decade and Studiproka wants to be a part of it. New medias for presenting the "Good News" are needed. With the use of radio, cassettes, records, filmstrips, films, loudspeakers, and corre-

spondence, the Congo church can broaden outreach and effectiveness.

* More people have radios this month than last month. The opportunity of reaching more people increases monthly. During September, with one of the two radio stations we used being off the air due to technical difficulty, we still received 1,248 letters in response to programs. This is a record high. Mail response this past year doubled.

If need demands change we must change to meet the need. Change for the sake of change may be dangerous. In this exciting new country changes are needed and taking place. Some former approaches to proclaiming the "Good News" (like preaching) are still relevant, others not. There is a great challenge to aid in the development of change. Working in partnership we are able to advise, inspire and assist in a changing country.

But where are we going with change? This is a basic question as we apply means of communication to evangelism and Christian growth. Here we realize our obligation to our Congo brethren, to look with them into the future to determine direction. The next step is to look at ourselves. Where are we now? Where is our present path leading us? Then seek the path which will lead us to the right goals. This is always difficult. This path of honest evaluation is the path we need to walk with our Congolese brethren. If we will walk with the Holy Spirit as guide, then change will not run away with us and leave us far removed from our envisioned goals. There may be areas of work in Congo where it is time to withdraw, but in the exciting new field of communications, the word is "ASSIST."

Withdrawal—from 6

common partakers of grace (Phil. 1:7), and partakers of Christ (Heb. 3:14), partakers of the Holy Spirit (Heb. 6:4), and we hope to be partakers of His glory that shall be revealed (1 Pet. 5:1), we are invited to be partakers with our Congolese brothers and sisters in the task we have started together. This is true fusion.

As to personal decisions which missionaries need to make, we can see in "withdrawal" implications for stewardship. The Scriptures speak often of what is required in a good steward. A steward receives a charge from a higher authority. We are to be good investors of that which our High Authority has put in

our charge. He expects a yield. It is ours to be faithful until He leads otherwise. The Great Commission is still in force.

Instead of withdrawal, it is a time for working together toward a common goal. Those are needed whose presence means understanding, mutuality, sharing of love and hope, of common concerns, even sharing suffering and danger as well as worship, prayer, and the Lord's table. The Apostle Paul sought for this kind of fellowship with his converts. He wrote to those at Rome expressing his desire to see them and be with them so that ". . . we may be mutually strengthened and encouraged and comforted by each other's faith, both yours and mine" (Rom. 1:12).

AMSTERDAM CONGRESS ON EVANGELISM

1,200 delegates from 35 countries met August 28 to September 4 at the International Congress Center in Amsterdam, Holland, for the European Congress on Evangelism.

The keynote address, "The Biblical Mandate to Evangelize," was given by Billy Graham. Powerful deteriorating forces are at work destroying the moral and spiritual fiber of the world. Graham expressed his belief that despite all this

"... if someone were to ask me what the greatest need in the Church in Europe is, I would say: To proclaim the Gospel with authority, simplicity and urgency, using every available means and method. This could do more to bring about moral and social reform than any single factor. If the Church fails, I predict that groups outside the Church will spring up to do the job. There is some evidence that "that" is beginning to happen in Europe now—as it is in America."

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry out the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Now the church is planted and self-governing. By request of the church, missionaries continue to give assistance in church administration and technology. The church receives economic aid from the mission to strengthen its cause.

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Kalonda Hospital Dedicated

Sixty were present. The menu was beef with palm oil sauce, bidia, greens, beans, cookies, tea and coffee. Dennis Holsopple bade words of farewell, thanked God for no accidents, and expressed hope many would find healing at the new hospital. That was Saturday, October 2. A special banquet for the medical department including missionaries, workmen, and Paxmen climaxed many months of hard work.

Sunday, October 3, the church gathered in front of the new hospital. Guests included local government officials, army, police, and Catholic functionaries. There was celebration. Chef de Poste, Pastor Loewna Pierre led the service. Special music, prayer, thanks, recognitions and a dedicatory message by Pastor Kasanda David on the theme "The stone which the builders rejected has become the head of the corner." Pastor Mbombo Daniel gave the dedicatory prayer. The ribbon (a long bandage sent from the women of North America) was cut by the Administrator of the Territory of Tshikapa and the key was given to nurse M. Kabundi Jacques.

First patients moved in on Friday, October 15. Already the facilities give evidence of being inadequate to handle the many patients.

Dr. Elvina N. Martens expresses gratefulness to all of the North American brotherhood sharing, especially the Women's Missionary Association.